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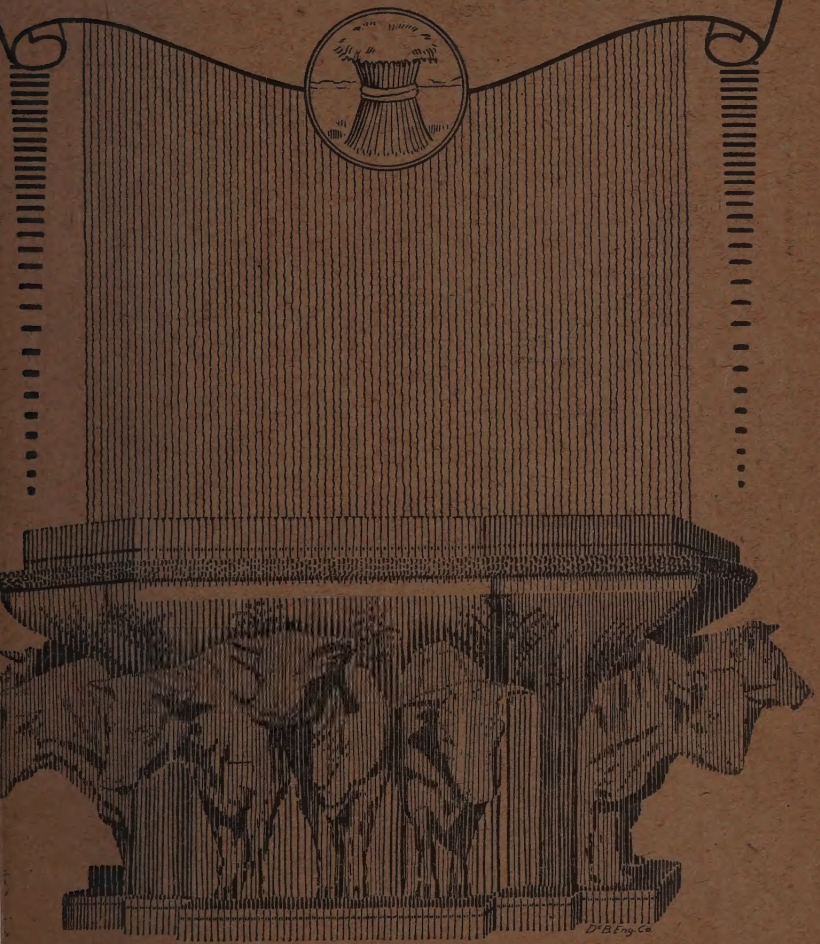

ORGAN OF THE RELIEF SOCIETY
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VOLUME VII $1 00 a Year—Single Copy 10c NUMBER 1

JANUARY, 1920

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The Relief Society Magazine

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CONTENTS

JANUARY, 1920.

Happy Glad New Year	Lucy May Green	1
Edna May Davis		2
A Moment of Peace	Harriet A. Preston	15
Beyond Arsareth	Nephi Anderson	21
Being Nobody	Clara S. Fagergren.	26
The Secret Doors to Childhood	Ida Smoot Dusenberry	33
Dee Hospital		35
The Official Round Table		37
On the Watch Tower	James H. Anderson	46
Editorial: The Discipline of Opposition in this Newest Year of 1920		48
Guide Lessons		51

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HAPPY GLAD NEW YEAR.

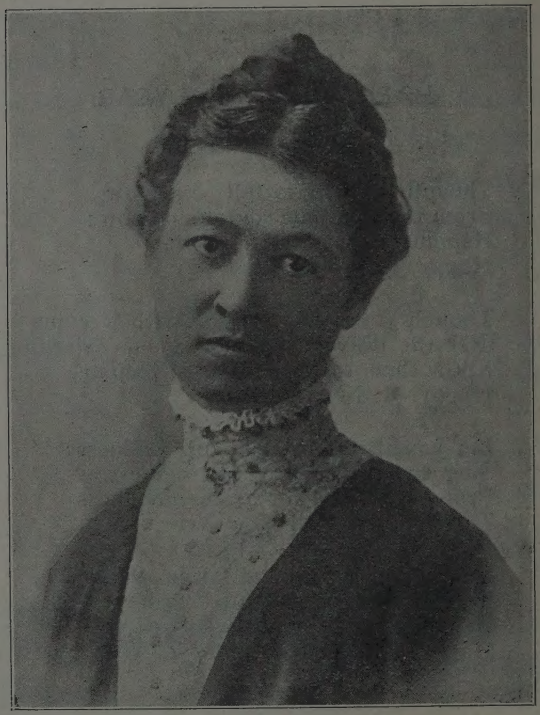
Lucy May Green.

Though the way is full of sorrow,
From the past new courage borrow;
Happiness awaits tomorrow,
Happy, glad New Year.

Though your eyes are dim with weeping
O'er the grave where loved ones, sleeping,
Know them safe in Father's Keeping,
Happy, glad New Year.

Let your heart rejoice with gladness;
Sing awhile, 'twill banish sadness,
Praise the Lord for all his goodness
Through the glad New Year.

Health and wealth and Peace attend you,
Faith and Hope and Love to bless you,
Happiness and joy, we wish you,
Happy, glad New Year.



EDNA MAY DAVIS

Member General Board of the Relief Society.

THE

Relief Society Magazine

Vol. VII JANUARY, 1920 No. 1

Edna May Davis

Member of General Board of the Relief Society.

In the passing of sister Edna May Davis the General Board of the Relief Society lost an able student, a most exemplary officer and a lovely character. Among many women who are noble, chaste and devoted she shone modestly and with maidenly reserve, as a bright particular star. Her death was a shock to all her loved ones and to every member of the General Board to whom she had endeared herself in her years of service.

She is a daughter of Albert W. and Melissa J. L. Davis. She died at a local hospital, Friday morning, November 14, at the age of forty-eight years, after an operation for appendicitis. She was a regular worker in the Salt Lake temple to which position she was chosen October 2, 1902. She had labored in this capacity almost continuously since her appointment, entwining herself about the hearts of her co-workers and many hundreds of those who came there to officiate for their dead kindred. Since June 21, 1910 she has served as a member of the general board of the Relief Society, and her counsels were regarded as safe to follow, as she had an excellent knowledge of the principles of the gospel. She was the very personification of unselfishness, and a pillar of strength in the organization of the ward in which she resided, where she served in various offices in the Young Ladies Mutual Improvement association, the Sunday school and the Relief Society. She was an active member of the Center ward choir, for years, and was also a member of the temple choir, and had charge of the singing in our Board meetings.

The funeral services were held November 16 in the seventeenth ward chapel. They were in charge of Peter Noorda, counselor to Bishop Davis of the Center ward. The

temple choir furnished the music and solos were beautifully rendered by Mrs. Lizzie Thomas Edward and elder James H. Nielson. The opening prayer by elder W. W. Riter, was a sermon in itself.

The first speaker was president Emmeline B. Wells, who was unusually eloquent and touching in her mede of praise. She referred to Edna May as being nearly as perfect as mortal might be or as anyone she had ever known. She spoke of her acquaintance with the mother and grandmother of the deceased and bore again her strong testimony of the prophet Joseph Smith who knew both grandparents of our late board member. She spoke of her love of music, and thought she was the best singer on our Board. She closed with a simple tribute of affection for Edna May who was lovely and pure, devout and true.

The sermon, which we give here by elder Joseph Fielding Smith, is one of the few funeral sermons strictly on doctrine that have been heard in recent years. It is so full of comfort, consolation and inspired hope that we give it entire.

The closing remarks by elder Noorda breathed a spirit of grateful affection for the association with sister Davis and her parents, as well as adding a devout testimony to his own unflinching faith in the gospel which had made such a character as Sister Edna May Davis possible in mortality.

The flowers were beautiful. The hall was crowded, special seats being reserved for the R. S. General Board and the sister temple workers on either side of the mourning family. Sister Davis would be the first one to regret this public tribute to her gentle, refined, and modest spirit; all the more reason why we have felt a joy and satisfaction in presenting her life, its labors and happy conclusion to the members of this Society, that they may draw inspiration and hope from her struggles, her peaceful triumphs and her quiet departure.

Remarks at the funeral services for Edna May Davis, of the general board of Relief Society, in the Seventeenth ward meetinghouse, Nov. 16, 1919, by

ELDER JOSEPH FIELDING SMITH.

My brethern and sisters, it is somewhat of a trial for me to stand here in this position, and I trust that the Spirit of the Lord may be my guide in the remarks that I shall make. It will not be necessary for me to speak in praise of our departed sister. You all are acquainted with her and know the character of her life as testified to by Sister Wells. Perhaps never has a purer soul (I feel safe in saying) passed out of the world

than our sister; with the exception of course of our Redeemer, who was without sin. There were very few in the Church who were as well versed in the scriptures; who had a better comprehension of the gospel and none who lived it better than she did.

I will read from the 63rd section of the Doctrine and Covenants:

"He that is faithful and endureth shall overcome the world." Just as truthfully we may say, she that is faithful and endureth shall overcome the world, for this applies to all who put their faith in the Lord Jesus Christ and believe in him. "Yea; and blessed are the dead that die in the Lord from henceforth; when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the Holy City." Great is the comfort, the consolation, that comes to our hearts in reading this word of the Lord when we have faith in it, when we know that the promise shall be fulfilled. All who die in the Lord from henceforth, likewise all who have died in the Lord in the past, when the Lord shall come and old things shall pass away and all things become new, shall rise from the dead and die no more, and their inheritance is a place in the Holy City. What a glorious thought! We cannot fully comprehend what is meant by the promises the Lord made to us, as I have read them here, and as they appear in other passages of this scripture, where he declares that all who are faithful shall be heirs of the kingdom, and all that the Father hath shall be given unto them. It is hard to comprehend that now, but we may rejoice in the knowledge that the Lord has revealed unto us this great truth, that he is going to give unto us these great blessings. The promise shall be fulfilled. They shall be realized by all who live and are obedient to all the commands and the covenants which the Lord has given for the salvation of his children.

In section 76 of the Doctrine and Covenants, known as "The Vision," and section 88, known as the "Olive Leaf," the Lord makes the promise that those who are faithful, who become members of the Church of the First Born shall receive all things; all things are theirs, whether in life or in death, things present and things to come, all are theirs, because they are Christ's and he is God's. Therefore, they shall overcome all things. I many times think of that passage of scripture pertaining to those who keep the commandments of the Lord and are faithful and true to the end, that all that the Father hath shall be given unto them. It is consoling and glorious to me. While we cannot comprehend the greatness of this blessing, yet a ray of light we do receive, an impression is made

upon our minds to this effect, that if we will do the things the Lord requires of us we shall become sons and daughters unto God. That is the meaning of this scripture; as sons and daughters, then, we are heirs of his kingdom and shall receive by right the fulness of the glory, and be entitled to the great blessings and priviledges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times. "For as many as are led by the Spirit of God," Paul has written, "they are the sons of God.* * *The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Death brings sorrow. Well that it should. The Lord has instructed us that we should weep for the dead, not with the understanding, however, that they have departed forever. Simply because of the separation which is temporarily a separation only. We should not sorrow as if those who die in the Lord are lost, but with the understanding that the time will come when they shall be restored again. The doctrine of the resurrection of the dead is little understood in the world today. Very few of those who profess Christianity believe in the literal resurrection now. And yet the Lord has made it known unto us that this is the glorious thing in our existence. The dead will come forth from the grave; the spirit and the body will again be united never to be separated. Therefore, as I have read here and as I will read further, the Lord says there shall be no more death.

Let me refer you now to a statement in the 11th chapter of Alma: "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death." All shall be raised, those who believe and those who do not believe; the wicked as well as the righteous, for this resurrection shall come to all. We were not responsible for death, therefore the Lord has redeemed us from death, and the redemption is as broad as the fall. "The spirit and the body shall be reunited again," Alma has said,"in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God; knowing even as we know now and have a bright recollection of all our guilt. Now this restoration shall come to all." not to a few, not merely to those who profess to believe on the Lord Jesus Christ, but to all, "both old and young, both bond and free, both male and female, both the wicked and the righteous; even there shall not so much as a hair of their heads be lost; but all things shall be restored

to their perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is, from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies never to be divided; thus the whole becoming spiritual and immortal that they can no more see corruption." I believe these words. What a wonderful thing that the Lord will grant unto all the children of men this great privilege of living forever. All souls shall come forth from the dead, whether they be righteous or wicked, as I have read to you, to be judged according to the deeds done in the body to receive that reward which they merit and to take their place somewhere, either in or outside of the kingdom. There shall be no more death. That is one of the great purposes that the Lord has in mind in creating earths and peopling them.

The world does not understand what the great work of the Lord is. Their ideas of it are very vague. It is not surprising that they have the ideas they do in the world regarding eternity and salvation when we consider their traditions and lack of comprehension of the scriptures. Let me read from the Pearl of Great Price a verse or two:

"The first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they can not be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words."

The Lord never created anything for nothing, nor out of nothing. Everything has a place and was created for a pur-

pose. Man was not created to be destroyed. This work has been going on forever. There never was a time when there was not an earth; never a time when there were not people on it, for that is the work of the Lord, and the heavens are innumerable, and so are the earths that have passed away to their exaltation and glory. As they pass away others take their places. This is not the only world. We are not the only people that the Lord has created. We have brothers and sisters on other earths. They look like us because they too are the children of God and were created in his image, for they are also his offspring. His great work is to create earths and people them with his children who are called upon to pass through the mortal probation like unto this we are now in, suffering pain, sorrow and the ills of the flesh, coming face to face with sin, with temptation, and having the right within themselves, God-given, to reject the evil and receive the good or reject the good and receive the evil, if they will, with the understanding, of course, that they shall be judged before his bar for their deeds and receive their reward accordingly. Every man has his agency to choose good or evil, to be rewarded or debased, and of course all will be rewarded, This is not understood by all, this great work of the Lord, as he sets it forth here in this scripture. After speaking to Moses and telling him how worlds pass away and the inhabitants thereof, and others come to take the place thereof, he said to him: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." This is his great work, and the great work of the Lord is not to sit on a throne and be worshipped and have choirs sing to him. He has not much time to sit down and have his subjects, or his children, bow the knee and sing praises and play on harps to his honor. There are occasions, without a doubt, when this is done, just as we meet in solemn assembly from time to time in worship. The Lord, however, has something else to do in bringing to pass his great work and glory, which is the salvation of his children on this and the other earths. This earth, we are told will die. "It filleth the measure of its creation," yet it shall die, and notwithstanding it shall die it shall be quickened again. This you find recorded in section 88 of the Doctrine and Covenants. It shall go on to its glory which is to become a celestial body that those who belong to the celestial kingdom shall inherit it. This earth shall be heaven to us. After it is glorified and becomes a celestial body the Lord shall dwell here with his children, not all the time, because he has other worlds, and they also shall be visited and the people will be instructed and counseled by him, and they shall worship him just as we shall if we are fortunate enough to receive a place

in the celestial kingdom and dwell here. Now this is the great work and glory of the Lord, to create worlds, to make his children happy, to give unto them immortality and eternal life. As it reads in the Book of Mormon: "Man is that he might have joy."

The Lord does not desire that the people should suffer. He is pained when a man does wrong and needs to be punished and fails to receive the crown or reward that is offered to those who are faithful and true. The Lord would have every man receive a crown, every man become exalted, every man become a son and every woman become a daughter unto him. But this cannot be done only on principles of righteousness and free agency. Therefore, every soul has the right to choose for himself that which he will do. This is the gospel of merit. Every man shall receive that which he is entitled to receive. Every soul shall be blessed according to the diligence, willingness and integrity put forth in the service of the Lord. The man who will not keep his commandments, the Lord will not exalt. The woman who rejects the light and refuses to abide by the doctrines of our Redeemer shall not be exalted. Those who will be exalted shall be crowned with glory, immortality and eternal life in the presence of our Father.

I desire to dwell a little time upon one phase of this doctrine which is quite generally overlooked. I will have to go back in order to do it to the pre-existent state. We had a pre-existence before we came here. You read in the vision that I have referred to, that the Lord revealed to Joseph Smith and Sidney Rigdon this great truth, that the inhabitants of this world and other worlds are begotten sons and daughters unto God. Now may I explain that. I will tell you what I think it means. It means simply that he is our Father and created our spirits; they were begotten to him. In other words, we are all his children in the spirit, begotten sons and daughters unto him. Well, it was not the plan of the Lord that we should remain in that spirit state, because we could not receive a fulness of joy, we could not receive a fulness of the blessings of his kingdom when we remained in that spirit world. It was necessary that we come into this world and take bodies of flesh and bone. It was necessary also that those bodies should be quickened by blood, which is the life of the mortal body. It was necessary that in this life when we took upon us these mortal bodies, quickened by blood, that we should suffer, as we do suffer in this life, pain, sorrow, remorse when we do wrong, and that we should come face to face with all the vicissitudes of life. That was part of the plan, for it was necessary that we know all these things that we might gain experience that could not come in any other way. The

Lord does not desire that we should yield to temptation, and yet he knew it would be necessary for us to come in contact with it. He does not desire that we should sin, and yet he knew it was necessary for us to come in contact with sin. That is why we are here in mortality battling with temptation, sin, pain and sorrow. We must face the fight, every one of us, and choose for ourselves the course we will take, in order that we may prove ourselves worthy, or otherwise, of exaltation. So we are placed here upon this earth to pass through these trying conditions which will prove the mettle we are made of, for as gold is tried in the furnace so must we be and be cleansed from all iniquity and evil to inherit eternal life.

Death is just as important, in the plan of salvation, as is birth. When a soul is born into this world we rejoice. Yet that is not any more important, so far as the ultimate salvation of man is concerned, than is his mortal death. Unless there is mortal death there is no salvation. It is a glorious thing to be born into this world. How many there were who were denied that privilege, we do not know, but we know, for the Lord has revealed it, that there were many in that former estate who were rebellious, and although they walked by sight, for they lived in the presence of God, they rebelled against him. Their punishment was that they were cast out of heaven and were denied the privilege of receiving bodies of flesh and bones, because they sinned against the light. That is their punishment, and they became the devil and his angels. So it is a great blessing to have the privilege of receiving these tabernacles of flesh. It was the greatest blessing the Lord could give us in that world of spirits. Now that we have got them, what are we to do with them? Is it the intention that we should get rid of them at death and never have further use for them? We are commanded to keep them pure and holy, fit tabernacles for the Spirit of the Lord. The promise is made that if we will do that we shall pass on to glory after the resurrection from the dead. I now come to the point I had in mind, which I say is not generally understood. I will read this passage once more. "For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." Immortality and eternal life are two separate things, one distinct from the other. Every man shall receive immortality, whether he be good, bad or indifferent. For the resurrection from the dead shall come to all. Eternal life is something in addition. None shall receive eternal life save it be those who keep the commandments of the Lord and are entitled thus to enter into his presence. When the Lord said: "Straight is the gate and narrow is the way, which leadeth unto life, and

few there be that find it," he meant that there will be very few of the children of men who will prove themselves worthy in this life, to go back and dwell in his presence. That is eternal life, to dwell in the presence of the Father and receive exaltation from him. He did not mean that those who passed through the gate which is straight and the way narrow, were those who should be raised from the dead. Very gladly would the Lord give to all eternal life, but since that can come only on merit—through the faithful performance of duty—only those who are worthy shall receive it. Yet, through his abundant mercy, the Lord will do for all the best that can be done, and therefore he will give to all a place somewhere, if not within the gates of the Holy City, then it must be on the outside, where those who are not entitled to the fulness of blessings may be ministered to by those who have greater glory. For we read also here in this vision, where the glories are spoken of, that those who dwell in the celestial kingdom shall minister unto those of the terrestrial kingdom, those in the terrestrial kingdom shall minister to those of the telestial kingdom. The Son may go to the terrestrial, but they who enter into that kingdom shall not receive the fulness of the Father, they will not see the greatness of his glory. He withholds that from them. They never come back again into the fulness of his presence. Those who enter into the telestial kingdom will not receive the fulness of the Father nor of the Son. They will not visit there but will send messengers to visit the inhabitants of that glory and instruct them. Those in the terrestrial kingdom shall visit those in the telestial kingdom, and those of the celestial shall visit those in the telestial kingdom. Where the Father is these cannot come, for the Lord has said: "Where God and Christ dwell, they cannot come, worlds without end." Yet in this very same section it is written that notwithstanding this fact so great shall be the blessings that come to those who enter there that it is beyond our comprehension. Such is the great mercy of the Lord. He will endeavor to save all his children and exalt as many as he possibly can. But to be exalted one must keep the whole law. This is the great love he shows forth for his children, notwithstanding they sin, and close their eyes against the truth, yet his arm is stretched out still and he will feel after them and bring them back if they will keep his commandments, and if not he will do for them just the best he can. He is going to bless them with all it is possible to give and all shall be saved; all others will receive a place somewhere and it will be glorious unto them, but to receive the exaltation of the righteous, in other words eternal life, the commandments of the Lord must be kept in all things.

There is another passage of scripture I want to read in connection with this. I want to read from section 29. The Lord here speaks of Adam and his punishment after he was cast out of his presence. "But behold, I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death."—they had already died the first death, the spiritual death, and the Lord said He gave them power that he should not die the temporal death, "until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." "And thus did I, the Lord God, appoint unto man the days of his probation, in his life." Now mark this, "that by his natural death he might be raised in immortality unto eternal life." So you see the significance of it? Every man is raised in immortality, no more death, even unto eternal life, if he keeps the commandments of the Lord—not otherwise. Now I think that is a very significant reading here, "raised in immortality unto eternal life even as many as would believe." Now mark this: "and they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not." The spiritual fall means punishment from the presence of the Lord and they can not be redeemed from that because they don't repent. Now when they do repent, if their deeds have been evil and they are not entitled to walk in the straight and narrow way and through the gate, they will have to take their place somewhere in some kingdom outside of his presence where they shall be taught, they shall be instructed by those who have gone beyond to exaltation.

One more thought. I want to read you a verse or two from the 17th chapter of John: "These words spake Jesus, and lifted his eyes to heaven, and said: 'Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

"'And this is life eternal," now here you get it, "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

No man who does not receive the privilege of entering the celestial kingdom and coming face to face with the Father will be able to know what eternal life is, for he cannot know the Father unless he see him and dwell with him, and partake of the same life which the Father possesses for that is eternal life.

Now, again my mind is called to another thought I do not want to lose before I close. In the 19th section of the Doctrine and Covenants we read of endless punishment—you

know the idea of eternal punishment, endless punishment, had troubled the world, and because the scriptures spoke of endless punishment and eternal punishment men have stood before congregations of the people and said unto them, if you don't repent, if you don't believe in the Lord Jesus Christ, you shall be damned eternally, you shall go into a lake of fire and brimstone where you will be ever burning but never consumed, and thus they tortured the minds of the people by teaching unto them such doctrine as that. The Lord has revealed unto us what is meant by eternal punishment, for he says: "For, behold, the mystery of Godliness, how great is it? For, behold, I am endless, and the punishment that is given from my hand, is endless punishment, for endless is my name, wherefore:

Eternal punishment is God's punishment.

Endless punishment is God's punishment.

That is why it is called endless. Therefore, I say to you eternal life is God's life, it is the life which he has, that which he possesses. Therefore, if he gives unto you that life, which he has, you have eternal life, and won't get it if you don't prove yourself worthy to enter into his presence. Now, that is the gospel of Jesus Christ, that is the great plan in a nutshell, as I have given it, of salvation.

Here is another thought that I must not lose sight of. I have been thinking of it from the beginning. No man can receive the inseparable connection of the spirit and body until he dies. Therefore, coming back to the point that I made sometime ago that death is just as important, so far as life is concerned, as birth, I will add that the reason is that in this life the spirit and the body are not inseparably connected. When mortal sickness comes, or old age, dissolution comes, the spirit leaves the body, the body goes into the grave to await the resurrection, but when they unite again there is something about it which we do not understand—we will some day understand—that when the spirit and the body unite again in the resurrection from the dead they are joined together in such a way that they can not be separated and there shall be no more death, and then man may receive a fulness of joy. While he is in this temporal state of spirit and body he can not receive a fulness of joy. No man in mortal life can receive the fulness of joy which the Lord has in store for him. Only after the resurrection from the dead; only when the spirit and the body are inseparably connected, when through the resurrection the spirit and the body are welded together inseparably, can that fulness come. That is the beauty of the resurrection, that is the object of the resurrection from the dead. And so it is necessary that every man must die. It is necessary to bring to pass the greater blessing which can not

come unless we die, and no man wants to be cursed with mortal life and live forever. No, that would be a calamity. Mortal life is all right for the little space of time that we spend here in this world. It is necessary. It is a mighty important part of our existence, because it is hereby that we prove ourselves, it is here that we prepare ourselves for that which is to come and then receive the reward according to the foundation upon which our eternal existence shall be based. That is how important mortality is, and yet we treat it lightly, many of us we look upon it as meaning little. We are here today; we will be gone tomorrow. Tomorrow can take care of itself. We will have a good time here, is the way many of us look on life. Now is the time, this is the day, Alma says, for repentance. Do not procrastinate the day of your repentance. The time may come when it is too late.

I have spoken of these things, not for the benefit of the dead, but for the benefit of the living. I know that if any one is entitled to salvation, this sister shall receive it. There shall be no blessing, no matter how great, that shall be withheld from her, not one. Why? Because she loved the Lord, because she kept his commandments, because she was true and faithful to every duty and every trust, and the Lord will give unto her every blessing, every privilege, that fulness of exaltation in his kingdom, because she is worthy of it, and I am confident of that.

Now, my brethern and sisters, may the Lord bless us; may we fight the fight to the end and prove ourselves worthy to stand before our elder brother to be crowned with not only immortality, but with eternal life, which is the greatest gift of God, is my prayer in the name of Jesus Christ, amen.

FINANCIAL DIAGNOSIS.

In a confidential little talk to a group of medical students an eminent physician took up the extremely important matter of correct diagnosis of the maximum fee.

"The best rewards," he said "come of course, to the established specialist. For instance, I charge $25 a call at the residence, $10 for an office consultation, and $5 for a telephone consultation."

There was an appreciative and envious silence, and then a voice from the back of the amphitheatre, slightly thickened spoke:

"Doc," it asked, "how much do you charge a fellow for passing you on the street?"—Chicago Journal.

A Moment of Peace

Harriet A. Preston.

In treating this subject, I have been requested to give my personal experience in Nauvoo and vicinity, during that little time of comparative peace, which the Saints enjoyed from the founding of Nauvoo until the martyrdom of the Prophet Joseph.

At that time I was a mere child, three or four years old, and at the time of the founding of the City of Nauvoo, my parents were not even "Mormons." Therefore, my personal reminiscences are few and then only impressions of events that were stamped upon my childish mind. I have heard my mother tell of those early days, but she spent a very short time in the City of Nauvoo. Therefore, I have not even a large fund of tradition to draw from. The flight of our people from unfriendly Missouri to the more friendly Illinois I know nothing of, except what I learn from history.

My parents joined the Church after the founding of the City of Nauvoo, in the year 1842. Among my earliest recollections is the coming of the "Mormon" elders to my father's house, his home then being in the state of Illinois, near Springfield. At that time my parents were not members of any church. My mother had belonged to and was reared a Presbyterian, but owing to their narrow views, she had become dissatisfied with that church. None of the doctrines taught by the various denominations satisfied her longings for the gospel, as taught by the Saviour and his disciples in the holy scriptures. My parents often conversed about religious matters, wondering why none of the religious denominations, taught the gospel as the Saviour taught it. This much concerned them so that, when two "Mormon" elders appeared in the neighborhood preaching the gospel as Christ had taught it in his day, they found hearts and minds already prepared to receive the glad message. Although times were so dark and troubleous, my parents did not hesitate to cast their lot with the Saints, when they were convinced of the truth of the divine mission of Joseph Smith.

My father, though not a particularly religious man as the world goes, was a most benevolent one, and it was his happy lot to be of assistance to many of the poorer Saints in those dark days. Never did he hear a tale of woe, or see a family in distress, but he helped them in a material way. Our hearts

were made glad, O so many times! because he was thus kind to suffering humanity. We loved him for this generosity and will always revere his memory because of his nobility of soul. I speak of this trait in my father as one merely illustrating, in part, the men and women who bore the trials of those early days and held steadfast to the faith, for it was from such as these that the Lord expected his kingdom to grow.

Though a child of tender years, I can never forget the holy influence of those who brought the gospel message to my father's house. How we loved and revered them! We knew in our souls that they were men of God and had been sent to us by him. I remember one instance, in particular, in connection with their visits. One of my little brothers was ill, so very ill, in fact, that he was nearing convulsions. My mother remembered that they taught the laying on of hands for the healing of the sick, so she asked them to administer to her babe. They inquired of my father if he had any objection, and he replied that he had not. They anointed the child and blessed him, and even while their hands were upon his head, he fell into a sweet sleep. Another instance occurred when I was too young to remember. An elder by the name of Sweeny was visiting our house when I was ill with the ague. I came into the room in a severe chill. My mother took me on her knee and said to him:

"You say blessings follow the gospel. Now, why can't you heal this innocent child who is so afflicted?" He replied: "I will not attend to it today but will come back," giving a date when the chill would return. My mother felt that this was only a pretext to avoid the administration, and her faith in his words weakened. She also felt grieved that he would not lay hands on her little one, as she requested. She did not expect him to return, but the day appointed found him there, ready to perform the ordinance upon her little one, who was even then suffering a most severe chill. He rebuked the disease by the authority of the Priesthood and I was immediately healed. It is not strange, therefore, that we loved these men and remember their visits as the visits of angels.

My parents did not go to Nauvoo immediately upon embracing the gospel, but moved to Macedonia, a little place not far from Nauvoo, where they lived until my father could prepare a place for his family near the larger city. It was here that we lived until after the martyrdom of the Prophet. Nauvoo was always the Mecca of our hopes, however, and my father spent much time there, being called often as one of the guard to the city. The Saints were not allowed to dwell in peace. They were continually harrassed and insulted by their enemies. My mother was often alone in her home with her

family of small children during the periods of my father's absence.

It was in Macedonia that I remember standing in the door to look at the soldiers comprising the militia of the state of Illinois, sent by the governor to protect the "Mormon" leaders who were even then in the hands of their persecutors. Members of this very militia, no doubt, stained their hands with the blood of those great and good men.

O! the lamentations, the weeping that followed the martyrdom of the prophet and his brother, Hyrum! It was as if the whole people were indeed stricken to the heart. My parents moved nearer to the City of Nauvoo, "The Beautiful," shortly after this terrible event. Wonderful indeed had been the growth of the place to which the Saints gathered after the perilous and unhappy stay in Missouri.

It is needless to recount the historical facts. They are familiar to everyone. The stay in Nauvoo was indeed a calm between storms. The sun shone brighter in contrast to the clouds before and behind it. Now the old city of commerce (deserted by its inhabitants on account of its unhealthy location) was purchased as a refuge for the driven Saints; how, in a few short years, a beautiful and prosperous city grew up, admired by unprejudiced visitors and envied by our enemies; how in an incredibly short time a temple was erected, and how the municipal affairs were administered, are all facts recorded in history.

I must, however, speak of the charter under which all these rapid advancements were made and which was, no doubt, framed by divine inspiration. Under the charter the Nauvoo Legion was organized, the commissioned officers constituting the law making department, with full powers to ordain, establish and execute all laws and ordinances that might be considered necessary for the government and regulation of said Legion, providing that the court-martial should pass no law repugnant to the Constitution of the United States, or of the state of Illinois. The officers of the Legion were to be commissioned by the Governor of the state. Its military duties were to be the same as those of the Militia of the state and was to be at the disposal of the Mayor in executing the laws and ordinances of the city corporation. Also in executing the laws of the state, at the disposal of the Governor, for public defense and execution of the state laws; or of the United States and should be entitled to its proportion of the public arms, and provided also that said Legion should be exempt from all other military duty. Ordinances passed under this protective and grand charter provided for the freedom of all

religious sects and denominations and the freedom of all public and peaceable meetings held in the city. An ordinance was passed to prohibit the sale of liquor at retail within the city limits. Under these strict regulations the city was rid of the low and depraved. Joseph, the Prophet, held a commission as Lieutenant-General of the Nauvoo Legion, signed by the Governor of the state of Illinois. In connection with this he was also a trustee of the University which had been established under the charter. During these busy periods, however, he did not neglect the spiritual welfare of his people; he imparted from time to time such religious instructions as the needs of the Saints required. Under these wholesome laws and ordinances, is it a wonder that the city grew rapidly and became one of the most beautiful and desirable places to dwell in?

On the 6th day of April, 1841, the cornerstone of the most beautiful structure in the state was laid—the holy temple of the Lord, this day being the twelfth anniversary of the existence of the Church of Jesus Christ in this dispensation. A conference was convened in the peaceful City of Nauvoo, and at the same time a conference of the Saints was held in England, under the direction of Brigham Young and other apostles, nine of whom were at that time in that far-off country.

The laying of the cornerstone of the temple was an occasion of much rejoicing among the Saints for they felt at last they had found a place in which to rest. During this moment of peace they built lovely homes, tilled their farms, engaged in mercantile pursuits, educated their children, and the blessings of Heaven seemed poured out upon them. The temple around which so many of their hopes centered—although begun with joyful anticipations and happy hearts—was completed under most adverse circumstances.

Our home—a comfortable brick house of four or five rooms, near Nauvoo (as I remember it), was beautiful. The surrounding country was very attractive. The broad stretches of plain and forest, slightly undulating, the great Mississippi flowing slowly southward might be seen at sunrise, softly tinted with the roseate dawn, at mid-day, when plain and river were bathed in light, or at even-tide, when the lengthening shadows steal softly across the scene brightened by the glow of the setting sun. At night, when the moon arose above the horizon, throwing its silver light over forest and plain, turning the great river into a sheet of silver, the scene is one to dream of, so soft, so quiet, so full of that rapture of repose, that falls like dew upon the soul. These are pictures that I have still in my memory.

I recall seeing herds of deer making their way across the plains to the bottoms of the Mississippi. My first introduction to the Indians, was here as they passed by our home on their way to the west. Thus you see, at that time, the country had not been much disturbed by man, and it seemed, indeed, an ideal place for the building of a city—the home of the Saints.

I remember sitting on the stone steps which lead up to the entrance of the temple, and with what reverent admiration I looked upon it, although too young to sense its significance. I recall having gone to a well which our beloved Prophet had blessed to the end that all those who should drink of it should receive health. When the Saints first went to Nauvoo it was extremely unhealthy, being malarial in fact, and many sickened and, had it not been for their faith in the Lord, would have died. Many times I have gone into an upper room of my father's house and, gazing out of the window at the angel on the spire of the Temple, dreamed that the angels of heaven hovered near that beautiful house of the Lord.

I remember attending Sunday meetings in Nauvoo. They were usually held in a Bowery, especially during the summer months. The impressions I received at that early period of my life remain with me still. It seemed to me that everything was most beautiful. The congregations seemed to possess something divine as they listened, their wrapt faces turned toward someone of the leaders who appeared to me so tall and majestic. The women, to my childish eyes, were the most beautiful in the world, their faces so bright, their dresses so pretty, and their voices so sweet as they sung the songs of Zion. The speakers were filled with that spirit and influence that a child could not mistake.

It was here that I first took my little satchel and went with my older brothers and sister to school. The teacher was a woman, lovely of heart and mind. In these journeyings to and from school were developed the love for the beauties of nature which I have always retained.

In the fall of 1844, a little brother came to bless our home. We named him Hyrum Smith Thatcher. All of us came near worshipping this beautiful boy who only lived with us a little over eight years. He was a born "Mormon," and he loved to be called so. He was always proud of the name he bore and when he was taken from us, we felt that we had lost the most precious memento of our stay in Nauvoo. He seemed to partake so of the spirit of the times in which he was born.

I recall vividly the preparations my parents made to leave their pleasant home to follow with the Saints and their lead-

ers into the wilderness. Members of the mob would often come to our house and order us to leave, or they would burn the house over our heads. My mother was brave, and would say to them: "You dare to set fire to our home and you will see and feel what will happen to you!" They were cowards and would leave without carrying out their threats. I remember the quantities of food which my mother prepared—all those foods which could be dried and made suitable for a long journey.

These brave people had the courage to follow their leaders into a trackless wilderness, with stout hearts and happy faces, trusting in the Lord, never turning backwards, but bravely marching on into the great West and planting their feet in the Valleys of the Mountains, where they met famine and unfriendly Indians, and an untamed soil which had to be coaxed by irrigation, to yield to them crops, to live upon. It seems to me that this feat of courage and perseverance was not surpassed by the Pilgrim Fathers, in the year 1620, who left their homes to find a place where they could worship God according to the dictates of their conscience.

Note: This interesting recital of Pioneer conditions in Nauvoo, during the interval between the martyrdom and the expulsion, is from the pen of one of Zion's heroines, who was the daughter of Elder Thatcher and herself was the wife of Bishop Wm. B. Preston.

"ROMANCE OF A MISSIONARY."

Nephi Anderson has again enriched the literature of the Church with one of his charming, instructive, and faith-promoting tales. This time he has chosen old England for the scene of the story, into the quaint and historic atmosphere of which he places his characters in and allows them to work out their experiences in England. The author has conceived a romance which some might think surpasses all his others in interest and charm. There is not a dull page in the book, and, above everything, there is the glowing and pulsing life of eternal truth which shines through every incident and every character. We heartily commend this latest addition to our home literature, to the readers of this magazine.

NOTE.

"Magazine" material should be addressed to the editor of the "Magazine." Business correspondence to the business manager. Friends, please take notice.

Beyond Arsareth

Nephi Anderson.

(Continued)

IV.

I think it was on the tenth day that I forgot to wind my watch, and in consequence, I became somewhat lost as to time and direction. I thought, however, that I still drifted northward. There was very little ice to be seen, and in fact, my own piece had diminished considerably.

I now began to think seriously of launching my boat in case the ice block should break up. One day after I had awakened from a long sleep; I thought I saw land to the northward. It was so much like low, black clouds on the horizon, that I did not have much hope; but there was no change in them which there would have been, had they been clouds. So my hope became stronger as the hours passed. If that was land I must try to reach it.

I inspected the boat closely. It was a good sized one, strong and fully rigged with oars and a mast and sail if necessary. I could row fairly well, and might manage to use the sail in fair breezes.

I had axes and other tools. A crack came which snapping in the ice nearly up to my camp, made me hasten to work. I cut a groove in the ice from the boat to the water and with the aid of a lever managed to move the boat a few inches at each push. It was slow work but at last I had the boat close to the water. I lost no time in loading, placing on board everything that I thought would be of use to me. I had provisions enough for a month, but the question of fresh water compelled me to remain on the ice for twenty-four hours longer melting ice by the oil lamp for water to fill a good sized cask. Then, when all was ready, I pushed the boat into the water and jumped in. There was a fair breeze, I judged from the east, and I carefully hoisted the sail, steering as near to the wind as I dared. For a good many hours, I made progress. Then the wind freshened and I had to lower my sail somewhat. In time, the wind changed to quite a gale and veered around so that it blew straight from what I supposed was the land which I was seeking. I then had to lower the sail completely, and do what I could with the oars to keep my boat from driving too much and being filled with the

waves. For a time the gale continued and the sea rolled high, To get a little sleep was the worst, and I believe a good many twenty-four hours went by with me watching and working during the twenty.

It seems to me now, that again I ought to have given up as lost, but I did not. True, I became very tired and worn out, but I did not lose hope. I may as well acknowledge it here, that a higher power had charge of me, and was shaping events.

After a time the wind ceased again and then I rowed and rowed. I was getting weak, but the land appeared to get a trifle nearer, and that gave me hope. Soon I had the sail up again, and then I made better progress. I could now see the outlines of rounded hills—I was sure of it. As I drew nearer, they became bolder, and rocky points pierced the blue sky. I could see no trace of snow on them, which surprised me exceedingly.

Then at last I sailed up under the lee of high, precipitous cliffs. I sought for a place to land, but everywhere there was nothing but sheer rock to the water. I skirted the cliffs for a whole day before I found an opening into the land. By taking in the sail and rowing carefully, I managed to slip into a small cove, where a smooth, sandy beach reached inland some distance. The first thing I did on landing, was to securely fasten the boat, and then lie down in it and go to sleep.

I slept a good long time, I am sure. I felt much better after it, and then I ate a good meal. My water was getting low, and my first thought was to search for more. Leaving everything in the boat, I climbed up over the hills. All was rock—not a vestige of soil or vegetation. At some distance up, I looked out over the water and saw the white ice in the distance. It seemed to be coming nearer, but that, I thought, was due to me climbing. I toiled upwards a good many hours but I found nothing but rock. Looking down again at the sea, I was now sure the ice was setting in rapidly towards the shore. I was fearful of my boat, so I hurried down again. I reached the shore, barely before the ice. It came on with a dull crushing roar and pitted itself up against the rocks. My boat was somewhat protected, but I hastily carried some of my most valuable articles up the hills out of reach of the advancing ice. With terrific power the ice-jam crushed against the rocks as if it would dislodge the very mountains. The ice arose higher and higher. As far as I could see, it was coming on. I had barely gotten away from my third trip to the boat, when a great rush of ice tumbled into the cove, filling it up compeltely. My boat was crushed, and lay buried under a great mass of ice.

The water over which I had just come was open no more. As far as I could see there was a mass of moving ice, in which the strongest ship that was ever built could not have lived; and here was I. A path had been made for me, and I had passed safely through to this strange, new land lying, I was sure, close to the Pole. For me there was no retreat. I would have to move upward and over the mountain if I moved at all.

What I had saved from the boat was not much. There was a good sized bag of provisions, a small keg with a little water in, a bundle of blankets and my travelers grip. It was to stay with me it seems and I picked it up on my third and last visit to the boat (and glad I am that it was rescued) or this precious paper that I am writing on would not have been at my service, besides a number of other priceless articles—priceless now, though a few months ago worth a few cents only.

I took a blanket from the bundle and wrapped in it provisions to last a week. Tying it around with a piece of rope, I slung the pack over my shoulders. I, no doubt, looked like another Christian fleeing from a city of destruction to another Holy City. If so, these were the Delectable mountains of rest and from which I would see the place of rest and peace—so ran my thoughts for a time.

For many hours I traveled. The hills were not steep in places, and I chose the gradual ascents. For a long distance up I could see that the ice had been there, polishing the rocks into smooth, rounded surfaces.

At this time I made a guess at direction and placed my watch at twelve o'clock noon. I could see that the sun was sinking nearer the horizon. It must have been nearly the close of the month of August.

The bare hills stretched northward as far as I could see. All the first day I traveled at a good rate, and then rested for a few hours near a pool of water in the rocks. Then on I went again over one hill and then another. As I advanced, I saw that there were signs of soil and vegetation, and this gave me courage. The next stopping place I spread my blanket on some soft, moss-like grass and slept well. Again, the next day I went on. The air was quite warm, so much so I had to take off my coat and place it on my bundle. Though it appeared to me that I was traveling upward, the effect on me was quite the reverse. The air seemed much heavier, and warmer it certainly became. Now there was an abundance of grass and moss, and as I went on, small bushes appeared. There were birds in the air, but I saw no living creature on the earth.

On the evening of the fourth day of my walk, I was quite

tired. I had found no water all day, and I had decided that I would have to make a "dry camp" that night. The hills seemed to have fallen away towards the north, as I could see none beyond the elevation just in front of me. I struggled on to the summit of the ridge, where lo! the hills were gone and before me lay a large open plain or valley.

The prospect appeared to me as an immense basin. I could see down, down into its depths and perceived that my journey would be downward for a long distance. I had learned at school that the earth was flattened at the Poles, but here it appeared that this flattening had assumed a concave surface. If so, the earth's surface here would be near the great central heat, thus greatly tempering the climate. I could also see that the rays of the sun would fall much more vertically on the sloping sides of this basin, than on the level land.

I could see no signs of habitation near at hand, but the distance was dim with a faint haze which might be smoke. If there was smoke, there was fire, and if fire, man, in some stage of civilization. Certainly if the country over which I was looking remained as green and inviting as is did then for a few months in the year, it would support human life. This I must find out, and as soon as possible.

A short distance down the slope I found a spring of water at which I quenched my thirst, and then went on. I followed the streamlet from the spring, but I found that it soon sank into the earth and disappeared. This, I found, was true of all the streams which I saw. The earth seemed to be extremely porous, and although there was plenty of moisture in the ground, it did not accumulate into any large streams.

Then I rested again. Once more I would sleep and get strength, for on the morrow I must find human aid if I was to prolong my existence. I ate sparingly of my food for fear that it would not last until I could get some more. As I wrapped myself in my blanket and lay down on a grassy bank, the sun sailed around to the north, but it did not penetrate the land lying in the depths below, so that I could see any distinct forms. Then thought I, what if there were no human habitations in this land. How long could I live on the vegetable and animal life which I might find. Were I another Robinson Crusoe, greatly handicapped? Thinking about these things I dropped asleep.

I did not sleep well. A number of times I was disturbed, and at last I was fully awake. I thought I heard noises resembling the bleating of sheep, and the shouting of men. I sprang hurriedly to my feet. A mist hung over the land below so that I could not see but I could plainly hear. I gathered my effects and walked down the hill side. A large cliff of

rocks soon stopped my further progress. It was very steep and a good long distance to the base, so I was compelled to make a long detour and do some careful climbing before I reached the somewhat level land below.

I soon found myself in a lovely country. The hills were rolling, but the general slope appeared to be northward. There was an abundance of grass and the brush assumed larger growth. I heard a song bird in a clump of bushes and I saw a number of small animals resembling rabbits. The air was mild and the sun, sailing around into the southern sky, soon became warm. Then again I heard the bleating of sheep; I was sure of it this time. I hurried forward as the sounds came from a valley under the cliff where I had rested.

From a knoll I saw a small herd of sheep. They were grazing quitely over the green hill-side. I sat down and looked at these sheep. I knew now that I was saved. I knew that I had come into a habitable land. These sheep were not wild. They would furnish food and clothing to human beings.

I saw no shepherd, and I could see that the sheep were scattering boldly. I went among them and they were not afraid.

Then I heard a shout from the direction of the cliff. I listened, but could hear no words. The shout came again and I walked in that direction. I wonder now that I did not think of danger. If there were human beings there, they might be savage. I was not armed, but fear seemed altogether foreign to me. I walked boldly in the direction of the calls. They sounded like cries for help now and I quickened my steps.

(To be continued)

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Being Nobody

Clara S. Fagergren.

Mrs. Perkins awoke with a headache. Each attack seemed to become more severe. Of late she had had a siege of headaches that had lasted over a week.

She got up and dressed, however, thinking she would try and get relief for the pernicious pain in her head by working. Sometimes she succeeded. She made the fire in the kitchen stove; then she bathed her temples in cold water from the kitchen sink. After combing her hair by the little mirror, which hung over a wooden box that held the comb and brush, she set the table and cooked breakfast as usual.

She went to the bottom of the stairs and rang a little bell. She listened intently, with her head bent to one side, for a few minutes, but hearing no sound of stirring from upstairs, rang the bell once more, longer, louder, more persistently. She heard sounds from the upper rooms this time, and the children came clattering downstairs; some half dressed, all in a hurry, cross, disputing, pushing.

Mr. Perkins and the two oldest children, Leroy and Winifred, worked down town. They had to leave home on an early car, and as usual they had to scramble and hurry to be off on time.

It was nearly time for Winifred to leave before her busy mother found a few minutes in which to put up the girl's lunch. Mrs. Perkins wondered dully while slicing bread and spreading butter whether there was any sandwich-making going on in the next world. Sandwich-making becomes tedious when a person has to do it something over three hundred times a year.

Winifred gave her face a last coating of powder, before placing the powder puff into her handbag beside the lipstick and the eyebrow pencil. She jammed on her hat, pulled her hair a little farther over her ears, picked up her gloves, and snatched the package of sandwiches from the table.

Stooping for the fraction of a second, she touched her lips hurriedly to her mother's cheek, and running lightly down the steps she paused for a moment and called back: "Don't forget to fix my party dress sometime today! It's the only thing I've got that's fit to wear tonight. You know the crowd is awful swell at Newcombe's."

Mr. Perkins, an easy-going, plodding, steady-sort-of-a-

man, stopped a moment in the doorway and repeated his customary farewell words: "Don't work too hard today, ma. Lie down awhile and take it easy."

Mrs. Perkins scarcely looked up from her work. She had heard these same words said every morning, year in and year out, until they fell unheard on her ears. No matter how much work she had to do, coupled with the worry and care which come to a mother with a growing family, pa's admonition was everlastingly, monotonously the same: "Take it easy."

Leroy, always the last for breakfast, sat down in front of his plate of hotcakes still tieing his necktie.

"I say, Mumsie," he ejaculated between large mouthfuls of food, "can you get my camping outfit together this afternoon? Some of us fellows are going fishing for a few days an' there's a long tear in the knee of my khaki pants. Will you sew it up? I'll want my fishing tackle, too. You know where it is?"

Fishing! The word carried visions of running water, cool, moist, shady nooks, where one could lie outstretched waiting for the fish to nibble the bait. Camping trip! That meant freedom to roam the hillsides; relief from preparing an endless chain of meals; the privilege of sleeping late in the morning.

The tired women by the hot stove spoke wearily, disinterestedly: "Where you going this summer?"

"Dunno, yet. Haven't decided. Have to wait and see what the other guys say."

Having finished eating, he grabbed his Japanned lunch box with one hand, his imitation Panama hat with the other, mumbling, "so long." Rushing headlong from the house, he was barely able to catch his car. Leroy was invariably late for work nearly every morning. Perhaps his staying up so late at night with the "fellows" had something to do with his tardiness in the morning.

Would the children never be ready for school this morning? It seemed a century before she felt their sticky goodbye kisses on her face. When they waved back to her before turning the corner, she answered with her never varying warning, "Look out for the cars!"

The children had left their nightgowns on the floor where they had stepped out of them. Their hair still clung to the comb; their washwater was left in the wash-basin. Mrs. Perkins apathetically noticed the disorder, but she was too tired to care.

Instead of immediately bringing order out of the chaos, she went into the kitchen and made herself a cup of strong

tea, a thing she rarely did; lately it had seemed necessary. She sat down on the back steps to drink her tea and also to get away for a few moments from the stifling heat of the kitchen.

The new married couple next door came out on their porch. The young husband kissed his young wife, not knowing that they were being watched! "Darling, promise me you won't work too hard today while I'm gone," he whispered audibly before leaving for work. The little bride promised; then more kisses, more promises.

"Fools!" Mrs. Perkins snorted contemptuously. "They all say that. After the children come, and the work increases a hundred fold for us women while the men's work remains the same, those husbands still keep up their silly drivel about us wives 'taking it easy!'"

After awhile she got up stiffly, wondering vaguely if there was a place on this earth where a tired, aching body was not forced to do the same, continuous rounds of housework. She had heard—or read—or seen a picture of people living in cool looking huts underneath shady palm trees, taking life easy; no washing, no cleaning, no cooking, no worrying; feasting on bananas and cocoanuts, and spending their days fishing and swimming. She felt a streak of envy of those people. Life in those countries meant one long vacation; one continuous banquet; one care-free holiday.

She washed the dishes and swept the kitchen; picked up the scattered clothes and made the beds; turned the hose on the front porch and cleaned the walks. Then, just as she was going to sit down for a minute to look at the paper, the children came tearing and screaming from school, ravenously hungry for their lunch, and in a frenzied hurry to get back for a game of baseball before the bell should ring.

After they had left again there were more dishes, more litter, more work. If she could only get rid of that stubborn headache! It seemed to be getting worse every minute. One minute there was a feeling as if a thousand tinkling bells were ringing in her ears, and the next as if a million little imps were trying to break her head open with sledge hammers.

She cleaned herself up for the afternoon, then she listlessly took out Winifred's party dress from the unbleached muslin bag where it had been carefully laid away. She scanned it and turned it over several times before ripping out the sleeves. Why did the style of women's clothes change so often? Surely, some one who hated women but who was gifted with an ingenious mind invented these crazy changes in styles as a torture with which to harass tired mothers. Who cared whether the sleeves hung full at the top or hung

full at the bottom? What was the sense of wearing a skirt like a balloon one year only to find that the next year's style in skirts were narrow and tight like sausage skins? Why fringe and drape the dresses in the spring like hangings on a funeral hearse, when early fall proclaimed lopsided and scalloped skirts the latest fad? Why wear choke collars during the hot weather only to catch pneumonia during the winter on account of wearing too low collars? Why,—but why try to solve the intricate evolutions of women's fashions? The vexing problem was too deep and too exacting for plain, hard-working, every-day Mrs. Perkins to untangle. She did what ninety-nine persons out of a hundred would have done, had they been confronted with this problem: gave it up!

After finishing the dress, she laid it out on Winifred's bed. The poor child had so little time in which to get ready; she liked to see her clothes where she could get into them quickly.

Perhaps a little walk down to the corner grocery would do her good. She needed to get a few things for supper, anyway. The smell from the fruit and the vegetables seemed to be stronger and more putrid today than on other days. The odor from an open mackrel barrel turned her dizzy. The sight of a few hundred dead flies on a sticky sheet of fly paper was positively nauseating to Mrs. Perkins.

How could people ever have any appetite for that mass of canned goods; those sticky cakes; those fly-specked cartons containing cereals?

She made a few purchases and started homeward. Her neighbor across the street hailed her boisterously from the distance: "Wait, Mrs. Perkins, and I'll walk a ways with you!"

Why did people insist in walking with her? Why couldn't they leave her alone when all she wanted was to have quiet, rest, stillness?

The other woman—a buxom, rosy, jolly sort of type—hurried up, exclaiming noisily: "I'm all out of breath from running after you? Just look at them cherries I'm carting home to put up! Ain't it awful the way they eat, and living so high! Did you know butter's gone up again? Lan's sake, how peetered out you look! I'm not feeling so well myself this hot weather." She rattled on and on, but her words fell like the boom of the distant sea, on the unheeding ears of Mrs. Perkins, who saying a curt "good-day," hurried on, leaving the buxom woman gaping after her.

The family—that is the working members—arrived home on the six o'clock car. With a sigh of relief, Mr. Perkins threw his coat on the sofa and his collar on the sideboard.

"Got supper almost ready? Been a hot day today," he said, seating himself comfortably in the Morris chair by the open window and picking up the paper. (In the winter time he substituted "cold day" for "hot day.") Taking it as a whole, Mr. Perkins was not the kind of a man who wasted his short breath on formalities and grand speeches. No one expected him to.

Mrs. Perkins dished up the food and waited upon her family in the same manner that she had waited upon them at the rate of one thousand ninety-five times a year for the last twenty years. She was unable herself to eat a bite, the very sight of food gagged her. No one either noticed or cared about her appetite, however, each one being intent on devouring the most food in the shortest time. The clatter of knives and forks on the plates and the tinkle of cups on the saucers were the only sounds heard in the dinky little dining room for the space of five minutes. Then Mr. Perkins, spoke, deliberately, ponderously: "Guess I'll shave after supper. Have to go to meeting."

He said these same words every Monday evening. The family offered no comment on his soliloquy. They knew it by heart.

After the meal was over the family scattered and vanished like chaff in a windstorm, leaving Mrs. Perkins alone to do the dishes. She was always left alone to clear up after meals. Everyone in the house had outside interests that claimed his spare time; only she was not wanted anywhere, she was nobody.

The intolerable headache had not left her for one moment during that whole, long day. Would she ever be through? O, for a night's rest! What comfort in the thought of resting her tired frame on a soft, invitingly cool, linen sheet!

Now there remained only the bread-mixing. She dragged the flour can from the pantry and poured the water from the teakettle into the dough pan,—then everything went blurry before her eyes and she seemed to float through a star-studded mist.

The children found her outstretched on the kitchen floor when they came in from play. There was still flour on her hands and an ugly gash was in her forehead where she had struck a corner of the table. Their terrified screams quickly brought the young couple from next door. Carefully they lifted her in bed, bathed her face and hands with cold water, and called the doctor, who diagnosed her attack of illness as nervous prostration, brought on by overwork.

It was broad daylight when Mrs. Perkins regained consciousness. She could see the flitting shadow of the Vir-

ginia creeper dancing upon the drawn blinds. Subdued voices were speaking in the next room. Presently Winifred's boudoir-capped head appeared in the doorway. She looked cautiously toward the bed and was surprised to find her mother's eyes resting questioningly and rationally upon her. With a low cry—a mixture of a moan and an exclamation—the girl impulsively threw herself on the floor beside the bed.

"Tell me you're going to live!" she sobbed, gently patting the bandaged head. "O, why didn't you say something about feeling ill? You must have suffered terribly. We're nothing but a lot of selfish pigs to let you work until you drop! I'll never forgive myself for going away and having a good time while you lay here nearly dead!"

Mrs. Perkins tried hard to say some comforting words to the hysterical girl, but she was too tired to speak. She muttered something unintelligible and closed her eyes again. She wanted rest.

Winifred crept closer and clasped the thin, calloused, work-worn hands in her own white, manicured, well-cared-for little fingers.

"Mother," she sobbed, bursting into a fresh torrent of tears, "I'm going to stay home after this and help you with the work. Why didn't you say you needed help? What a lot of work there is to do about the house! And you've been doing it all alone without a whimper of complaint. Why didn't you speak up?"

Mrs. Perkins barely had strength enough to give the dainty fingers a gentle, understanding little squeeze; then she uttered one word: "Pa!"

The girl eagerly sprang to her feet.

"I'll call him. He's in the garden watering your plants. He wouldn't let one of us besides himself touch your flowers during these three days you've been in bed." She hurried from the room.

Leroy stuck his frowsy head through the door and seeing his mother alone advanced inside the room, stealthily and shamefacedly. Mrs. Perkins opened her eyes and smiled up at him. There was a suspicious huskiness in his voice as he whispered: "I've given up my fishing trip. We've had a rotten time with you sick in bed. I'll get you anything you want, only say that you'll get well again."

The mother's tired eyes filled with happy tears. Leroy was her first born, her darling, her pride. She felt rich and well repaid for her long years of toil.

"I'll be well and strong soon," she spoke in a thin, weak

voice. Her eyes were eloquent with love and confidence in him, however. The boy stole out of the room, afraid to be caught by some one while "acting soft."

Mr. Perkins tramped heavily into the room and sank awkwardly on his knees beside his wife. He stroked her limp hand clumsily; he straightened the rumpled counterpane uncouthly. Big, round tears—like ripe, transparent peas—rolled unchecked down his tanned cheeks. He blubbered inarticulately: "We might have lost you, ma! What would home be without you? Are you feeling better? I can't go to work knowing that you are sick here at home."

Mrs. Perkins was quite moved by this unusual outburst of affection by her stolid husband. She assured him bravely she would be up and about again in a few days, but he interrupted her feeble talk vehemently.

"When you get strong enough we're going on a trip to Salt Lake," he said triumphantly. "I've been saving up money for a long time; meant to surprise you. You need a vacation; something like the one we had the first year we were married; resting, boat riding, living at a hotel. You want to go?"

He was rewarded by the bright look in her eyes and the happy smile on her face. Forgotten was her monotonous existence. She felt exalted and knew she was a person of importance. She was somebody.

ATTENTION, FRIENDS.

Through the kindness and courtesy of Senator Reed Smoot, the Relief Society will receive a consignment of Government pamphlets, to be used for supplementary study in the Social Service Department. These pamphlets are "What Is Malnutrition?" and "Diet for the School Child," Nos. 1, 2, 3 and 4.

Senator Smoot will, within the next few weeks, send directly to each Stake President, a parcel of pamphlets, subject, "What Is Malnutrition?" He will send a sufficient number so that each ward may have one copy. These particular pamphlets are to be used in connection with the February lesson on malnutrition.

Will you please see that they are delivered at once to the wards in order that the ward class supervisors in Social Service will have them in time for the preparation of this lesson. We are hoping these pamphlets will be in the hands of the ward organizations not later than the middle of January.

The Secret Doors to Childhood

Ida Smoot Dusenberry.

In life's varied experience, childhood to me has offered the greatest interest as well as the most inspiring subject matter furnished by the educational world.

For this reason I am giving, in a simple way, something of how the mental growth of a human being proceeds, what helps and hinders, what furthers and arrests it, and how these results are brought about. I present these scattered suggestions, hoping some little good may result in more understandingly directing and controlling the hidden intricacies of the mental development of child life.

How mysterious it seems that the germs of the wondrous powers and manifold faculties of mankind should be in the strengthless, helpless, thoughtless little new-born creature. How incredible that those delicate little limbs should ever become the powerful servants of the athlete; those tiny hands, so uncontrolled should ever wield with skill the sculptor's chisel, the artist's brush or the mechanic's tool.

And how incomprensible, beyond all this even, is it that the baby mind, betrayed by so few signs, responding to so few sensations, should ever develop into the mind of the statesman, the scientist, the philosopher, the prophet; that it should unfold, in short, that creative power which is behind and beyond all achievement, and which reveals man's divine lineage.

No gift, power or faculty later develops in the man that has not existed potentially in the child; all of this mighty change is accomplished by a gradual process of growth.

The child's soul, mind, and consciousness are dependent for their growth upon the incitement and help received from the outer world; for this reason wise directing, suggesting and guiding of the child should be considered one of the most important businesses of life.

The child's education does not have its beginning, as has been supposed, and almost universally practiced, with the ringing of the first school bell when the child is six, but with the first cry announcing its place among the children of men. Our complaint is not for lack of parental affection, parents willingly furnish the infant with an abundance of elaborate clothes, and fortunes are spent each year on toys which have no other reason for existing than for the purpose of their

pleasing appearance, and later destruction. The ignorance of laws which govern the growing soul, and the developing mind, would be appalling were it not for the unconscious parental realization of their neglect, founded on divine intention or instinct.

If every mother realized something of the importance of the first budding human faculties such as curiosity, imagination, imitation, thinking, will power, desire for physical and mental activity; and also understood that suppression and misdirection meant the under-development, stunting, twisting and crippling of the child as the final result; and that he will fall far short of what he might be and should be; and that she is depriving him of at least one-third of his advancement in his physical and intellectual development, I am sure she would look about for means of saving this vast human waste, and learn to recognize something of the value of an intellectual manipulation of the ordinary activities of life such as dressing, eating, playing, going to bed, bathing, etc. These are the ordinary things that should serve as material for his first habitual guidance.

One-half of the energy and force divinely given for future efficiency goes to waste through suppression, or becomes perverted through irritation. For illustration: If very early in life the mother would learn the game of "dressing" and vary that chore with frolic and fun, teaching the dressing game to her child, a few mornings of effort would relieve her of future care and responsibility. Beside this, she would be teaching her child the different parts of his body, right, left, up, down, the order in which clothes go on, relationship of sleeves to arms, of legs to legs, and the buttoning of clothes and shoes.

At the time it takes some ingenuity, more time, and a quantity of patience, especially when one is hurried; but ask yourself, which is the more important, that the breakfast dishes be placed on the shelf at exactly the proper angle, or that the child be directed toward helpfulness, understanding, added control and self-dependence, to say nothing of the hours of leisure or of time later given the mother for other duties.

We go blundering along with grown up ideas, and become contentedly acquainted with this wonderful world. But the child is in the process of getting acquainted, he wishes to see, experiment, he wishes to know, that he may adjust himself to his environment.

It is within our power to so arrange the circumstances of nature as to reduce many undesirable activities by giving them little occasion for appearance and to increase the desirable ones by insuring them adequate stimulus. We should have wisdom, energy and sympathy sufficient to select the

desirable traits for continuance in individual lives. If we picked out the good things children like to do, and helped them to do them better, there would be little remaining time for perverted activity.

To bring up a child means carrying one's soul in one's hand. We should keep our eyes on a goal that will carry our feet along a narrow, straight path, and so order our lives that we may avoid the danger of meeting the critical look on the part of the child that tells us without words that he finds us insufficient and unreliable.

The ways of injuring the child are infinite where the ways of being useful to him are but few.

Mistrust, unkindness, injustice or ridicule, leave wounds that last for life on the finely strung soul of the child. In time those spots become calloused and one more suffering soul is added to those already ignorantly directed toward sin and suffering. Fathers and mothers should bow their heads in humility and prayer before the exalted nature of the child, for they must learn to see that the word "child" is only another expression for the conception of "Divine intelligence," until they feel that it is the future which sleeps in their arms, in the form of a child, and history which plays at their feet.

NOTE.

We suggest to our genealogical students that during the holidays season their time might be profitable employed in special visits to the members of the wards encouraging all of the people to bring old records up to date, to copy all data, loose sheets, and old books, and to organize and regulate all family genealogical material.

DEE HOSPITAL.

Nurse Work.

The Latter-day Saints, always leading out in that which is great and good, have two hospitals with the most modern equipment the best of service, and finest of officials to be found in the west. The career of a nurse is one which many of our girls might rightfully choose for the unlimited good they can do and for their advancement and development. Not only may our girls get hospital training in the Latter-day Saints Hospital in Salt Lake City, but also in the Thomas Dee Memorial Hospital in Ogden.

In the year 1913, the Thomas D. Dee Memorial Hospital

at Ogden, Utah, was taken over by the Church of Jesus Christ of Latter-day Saints. Since that time extensive improvements have been made, including the erection of a Nurses' Home, which has every convenience looking toward the comfort of those in training. The Church has now under way the erection of a wing which will practically double the capacity of this institution.

Graduate nurses are in charge and a course of training conforming to that adopted in the largest and best institutions in the United States is being given. The course covers a period of three years. Young ladies over the age of eighteen, of good moral character who have had at least one year's high school training, are eligible to take this course.

THE DEE HOSPITAL IN OGDEN

Besides being given this training, students are comfortably housed and given their board. Also receive $8.00 a month. In past years graduates have had no difficulty in finding steady employment at a good salary, and the future holds out even greater promises than the past.

The Thomas D. Dee Hospital Training School is now receiving applications from those who wish to take this course. Its officers are: W. H. Wattis, president; Bishop David A. Smith, vice president; David O. McKay, L. W. Shurtliff, James Wotherspoon, Dr. R. S. Joyce, Mrs. Thomas D. Dee, honorary member. Directors: Maud D. Porter, secretary and treasurer; Bishop W. W. Rawson, superintendent; Miss Stella Peterson, R. N., superintendent of nurses.

THE OFFICIAL ROUND TABLE

MRS. CLARISSA SMITH WILLIAMS. MRS. AMY BROWN LYMAN

International Congress of Working Women.

Perhaps the most important movement among women of the world during the last month has been the open congress of the National Women's Trade Union League of America, held in Washington, D. C., October 28th, in the Museum with forty delegates from sixteen foreign countries and from the United States. The call was issued by the American Union League and Mrs. Raymond Roberts, its president, voiced the object of the congress in the following words:

"Women must seek not protection against the evils of industry, but a position which will enable them, as women, to remove the evils of industry which affect both men and women workers and which are detrimental to the home and to the welfare of children.

"We must emphasize not protection of women, but participation by women, and see to it that women have a normal place in industry and a freedom of expression which will guarantee recognition of women's point of view.

"At the present time women are suffering because of too many humanitarian ideas, and too little concentration on the real problems affecting industry and the technique of accomplishing these reforms."

An interesting development was that the typist read her notes as soon as Mrs. Roberts was through, in French, others followed in Polish, Bohemian, Italian, Japanese; the other nationalities understood one of the four languages.

The women demanded equal representation in all future international labor conventions and emphasized the need of child labor legislation, medical inspection of schools, and that these reforms be made international in scope and application.

Women to Fill Pulpits in the Protestant Churches.

As a logical consequence of civil suffrage for women they are now demanding religious equality, or the right to minister in the churches, exactly as do men. Paul's adjuration to "keep silent in the churches" is tossed aside with indifference if not with flippancy. First, we have the general assembly of the Presbyterian meeting in October, 1919, in earnest discussion on this subject; then came the Congregational National convention, on October 24, at Grand Rapids, who struggled with the question as heatedly as did the Presbyterians; and now, November 22, Cannon Streeter, the famous church of England authority, rises up and announces that the inhibition on women preachers must be removed sooner or later. He says, "it may not be expedient to admit women to the priesthood here and now, but everything short of that we can and ought to do at once, and hold up the other as an ideal for future years."

As a side church issue connected especially with missionary societies, there was a meeting in New York, on October 27, of the Federated Womens' Council of Foreign Missionary Societies, which announces itself as the first interdenominational body of women to go abroad for the investigation of missionary problems. Prominent among the members of this council are Presidents M. Carey Thomas of Bryn Mar college and Ellen F. Pendleton of Wellesley. The deputation sailed for Yokohama, November 8.

How blessed are "Mormon" women who were given their rightful share of participation in social, missionary and religious work by the Prophet Joseph Smith, when he organized the Church with the fundamental principle of control by common consent by both men and women. His successors have enlarged the scope of this righteous attitude on the sex question, from time to time as occasion required and as the times were propitious.

Lady Astor, in the British House of Commons.

As another striking development of suffrage, we have the American born wife of the new Lord Astor who has accepted the conservative nomination for election to the House of Commons.

The Viscountess is a daughter of the late William Waldorf Astor. She succeeds her husband in this position as his ascendency to the peerage through the death of his father automatically transferred him to the House of Lords. English economists, by the way, are greatly troubled over the one and one-half million unmarried British women, and Lady Muir

Mackensie demands of the government an answer to the problem, and wants to know what is going to happen to this great tragic army of unmarried women. She proposes a dowry of $500 when they get married, and a free passage over seas to the British colonies, as an opportunity for marriage and motherhood. She wants also to tax all bachelors beyond a certain age, and use this tax money in supporting the unmarried mothers and their illegitimate children.

Federal Aid in the Protection of Infancy and Maternity.

It is interesting in this connection to record the effort made by the Childrens' Bureau, at Washington, to establish a maternity benefit system by states or by the nation. Foreign countries have adopted benefit systems for mothers. Australia, Austria, Denmark, France, Germany, Great Britian, Italy, Holland, New Zealand, Norway, Sweden and Switzerland with numerous small kingdoms all have these benefits.

The expense of the benefits is usually shared by the employer, the state and the wage earner. Associated with this are national societies for the prevention of infant mortality, and America is appealed to to further this laudable purpose. We are told that in certain cities, a beginning in the right direction has been made through the visiting nurse, the prenatal clinic, the hospital receiving maternity cases, and the infant welfare or child health center. But in no city has the need for such facilities been fully met. Moreover, the wives of self-respecting men in the lower income groups who will not accept a private charity; and those who can not afford the cost of adequate care and instruction from physicians and nurses in private practice, are usually unable to secure protection that modern science might give them and their babies. The problem is not local or sectional, it is nation wide.

Mrs. Carrie Chapman Catt Visits Utah.

The visit of Mrs. Chapman Catt, and her associates, to the women of Utah was signalized by a victory convention arranged by Mrs. Emily S. Richards and her associate officers in the Suffrage Council of Utah.

The ladies who accompanied Mrs. Catt each gave intelligent talks on the question of law, child welfare, public health, and improvement of social and vital conditions. The convention was held in the Assembly Hall, on November 17 and 18. Mrs. Catt herself spoke in the Tabernacle on Sunday afternoon, and was introduced by President Charles W. Penrose, with a glowing tribute to her powers as a leader, to the sincerity and womanliness of her character, and to the catho-

licity of her vision and sympathy. Mrs. Catt was magnetic, eloquent and charming, Dr. Parker gave learned discussions, while the younger members of the party spoke ably and intelligently.

A reorganization took place at the close of the convention which, by the way, was interspersed with banquets, dinners and receptions, and Mrs. C. S. Kinney was made president of the Utah Council, with Mrs. Jennie Brimhall Knight as vice-president. Mrs. Catt announced a convention of the National League of Women Voters next February in Chicago, into which the National Suffrage association and allied bodies will merge with the passage of the law establishing national suffrage for women. She outlined some possible avenues for future labor of the league in the matter of social hygiene, child welfare, and improvement of existing laws. Great credit is due Mrs. Richards for the charming manner in which she carried on the activities of the convention, ably assisted as she was by Mrs. E. E. Corfman, chairman of the committee on arrangement, and a large force of committees.

French Suffragists Plan Election Defi.

By Universal Service, Paris, Oct. 29.—As a protest against the decision of the government not to give them the vote, French women suffragists have announced that they will hold national elections on the same day as the male voters.

If their candidates are rejected they will form a "woman's parliament."

Social Advisory Committee Holds Convention.

The Social Advisory Convention, which was conducted from November 17 to 22, was particularly striking in its results and productive of much thought and hopes for reform, especially in the matter of dancing and amusement, which was the topic under consideration. It was to be regreted that neither Elder Stephen L. Richards nor Mrs. Amy Brown Lyman were present, both being absent from the state, but the whole work was carried through most successfully under the stirring management of Elder Geo. D. Pyper, Dr. John H. Taylor and Elder Oscar A. Kirkham, assisted by the new Church social service secretary, Arthur Beeley. Councelor Clarissa Smith Williams from the R. S. Board, with Sisters Gates, Hyde, Crismon, Eddington and McLelland were in attendance at various sessions of the convention.

The World League Against Alcoholism.

The dry forces expect to concentrate in the immediate future in Scotland, Mexico, New Zealand, South Africa, the Scandi-

navian countries, Russia and Japan. Prohibition efforts have been made there which the League believes are dry, and complete prohibition, in the minds of the "drys," would have tremendous effect on all the other Latin-American countries.

Scotland votes next year, and the "drys" believe that if that country adopts prohibition, the whole British empire will follow.

In the Scandinavian countries there has been tremendous prohibition advance. Success of probition at the New Zealand polls is held to be insurance that Australia will go dry. Adoption of local option in South Africa would , "dry" leaders say, pave the way for prohibition all over the continent.

LOS ANGELES RELIEF SOCIETY

Russia is under prohibition, and its continuance and enforcement would affect the Balkans favorably. A successful fight against the liquor traffic in Japan, League men assert, would set a standard shortly to be adopted by the entire Orient.

NOTES FROM THE FIELD.

California Mission.

Mrs. Louisa Jones has been appointed president of the Relief Societies of the California mission to succeed Mrs.

Minnie K. Robinson, who, with her husband, was recently honorable released from this mission. Mrs. Robinson will be greatly missed in the California mission where she has served for many years in the capacity of Mission President and has given valiant service in the relief society cause. Mrs. Robinson has traveled throughout the mission instructing local officers, and in Los Angeles she has spent a great deal of time and energy visiting the sick and those in need of comfort. The Red Cross work done by the California mission branches under Mrs. Robinson's supervision was very creditable and elicited praise from the various Red Cross chapters.

In the Tucson, Arizona, branch there is an enrollment of thirty-seven members. Twenty-seven of these members are subscribers to the Relief Society Magazine.

SAN BERNARDINO RELIEF SOCIETY.

Reorganizations.

Mrs. Florence Knight, wife of President John M. Knight, was recently appointed president of the Relief Societies in the western states mission. Mrs. Knight succeeds Mrs. Jane W. Herrick, who has presided over the Relief Societies in this mission during all the time her husband served as president. Mrs. Herrick, with her rare qualities, succeeded in creating great interest in Relief Society work, and built up a number of strong branches in the mission. Being especially gifted in dramatics, Mrs. Herrick, from time to time, with the local talent, arranged entertainments of high class, thus furnishing healthy recreation and giving the branch members an opportunity for dvelopment along these lines. At the Relief Society

conference, held in connection with the dedication of the Denver chapel, great appreciation was expressed for the labors of Mrs. Herrick.

Alberta Stake.

Mrs. Jane W. Bates, who has served for twenty-five years as stake secretary of Alberta stake, was released on August 3, to be appointed second counselor to Mrs. Lydia J. Brown. Mrs. Bates has been a capable and faithful secretary, always up to date with her work and ready and willing to serve her president. Her accounts, records and reports for the entire twenty-five years were handed over to her successor immediately upon her release. The change in Alberta stake was due to the death of Mrs. Elizabeth I. Hammer, first counselor to Mrs. Brown. Mrs. Annie D. Snow, who had served as second counselor, was made first counselor.

Pocatello Stake.

The Pocatello stake Relief Society members have just returned from their third excursion to the Logan Temple. The attendance was larger than at any previous time and included a number of the brethren. Members of the stake who were unable to go donated freely so that over one hundred dollars was contributed to the temple.

Bingham Stake.

At the stake conference recently held in Idaho Falls, the following program was given:

"Child Welfare Work in Our Community," by Mrs. Mattie Telford; "Diseases of Children," by Dr. Ralph Merrill; "Dress and Housing of Our School Boys and Girls," by Mrs. Bennett, of the Extension department of Boise: "The Value of Health and the Handicap of Ill-Health in connection with Education," Dr. E. H. Lindley, president of the State University, at Moscow; "The Work of a Relief Society Teacher," by Mrs. Elizabeth Brunt; "Value of Teacher Training Classes," by Miss Ida Jensen.

Mrs. Mayme Laird, the president of this stake, is to be congratulated upon this splendid program of timely topics, and upon the able speakers secured to discuss them.

Alpine Stake.

The Alpine stake Relief Society has been doing temple work as a stake since June 19, 1914. Because of the crowded condition of the Salt Lake temple their stake has sent one-thousand six-hundred thirteen names for baptism to Manti,

and have donated $55 to that temple. During last year they were unable to accomplish all they had planned, on account of the influenza epidemic, but up to date they have sent fifteen excursions from Alpine stake to the Salt Lake temple. At first their companies numbered from one-hundred and fifty to three-hundred seventy-five persons each time; and finally on account of the crowded conditions they were limited to one hundred fifty persons. This summer they divided their stake into three districts, taking from fifty to sixty-five persons in three separate companies. Their stake temple committee attend to all the clerical details connected with the visit, so that the temple recorders have no copying to do after the company arrives. The temple donations are gathered by a committee in each ward, turned over to the stake committee, and finally handed to the temple bookkeeper, thereby saving the time of having each person stop at the desk personally. Their donations on these excursions have averaged $55 making a total of $810 turned over to the Salt Lake temple.

The general authorities of the Church and the workers of the Salt Lake temple, with their wives, were entertained by Alpine stake, July 22. The president and counselors of each of the seventeen ward Relief Societies in the stake were included as guests at the hot dinnner served by the ladies of the Relief Society. Luncheon was served in the evening before the visitors boarded their special train for home. Three-hundred and twenty-five persons were served, and the ward Relief Societies financed the whole affair. The brethern prepared the program for the morning, and after dinner took the visitors for a ride through the stake, visiting many places of interest. All expressed themselves as having had a day of pleasure long to be remembered.

The Lehi Wards Introduce a New Feature.

The Relief Society sisters of the Lehi wards passed a resolution recently to assist the young mothers so that they might attend the Relief Society meeting on the fourth Tuesday of the month and thus get the lesson work given in the home courses of our society. The sisters go to the home of a daughter, daughter-in-law, or neighbor, and take good care of the babies while the young mother is absent. We commend the example to the sisters everywhere.

Ogden Stake.

Mrs. Adeline Knight Belnap, who died in Ogden, June 9, 1919, after an illness of only two hours, was a well known historical figure of the Church and stake. She was the last

member who belonged to the Church in the days of Kirtland She was born May 4, 1831, being one of the first children born in the Church, and was intimately associated with the prophet and his family in her youth. Her husband, Gilbert Belnap, was a member of the body guard who slept on the floor of Carthage jail the first night the prophet was there. He was the first marshal of Ogden, and the first prosecuting attorney of Weber county. Sister Belnap was president of the Relief Society of Hooper for thirty-six years, and was a practicing midwife for twenty-five years. When the first saloon was introduced into Hooper, Mrs. Belnap and Margaret Manning canvassed the town for signatures to a petition for the removal of the saloon, which was speedily effected.

Mrs. Belnap's father was one of the first bishops in the Church. Her grandparents joined the Church June 8, 1830, and Vincent Knight, her grandfather, is referred to by the prophet Joseph Smith in the Doctrine and Covenants. The family have a patriarchial blessing given by father Smith to Vincent Knight on that date

Dedication of the Hawaiian Temple.

The visit of president Heber J. Grant accompanied by presidents Anthon H. Lund and Rudger Clawson, bishop Charles W. Nibley, elders Stephen L. Richards and Arthur Winter to the Sandwich Islands, is of great interest to this people because of the dedication of the Hawaiian temple which took place there November 27, Thanksgiving day. The participation of a member of the general board, Mrs. Sarah Jenne Cannon, who has been on the Islands for several months, adds a special interest to this society.

Y. L. M. I. A. Jubilee Celebration.

An elaborate and beautiful celebration of the Jubilee Anniversary of the founding of the Young Ladies' Mutual Improvement Association took place in their headquarters in the Bishop's Building on the afternoon of November 28, 1919.

The program contained many reminiscent and historical features, interspersed with music and song. An especially notable feature was the original poem by Mrs. Ruth May Fox, set to music by Professor Evan Stephens, in honor of the event.

President Martha H. Tingey presided, in her dignified and magnetic way, radiating a spirit of sweet fellowship which animated all her associates and fellow officers. The chairman of the arrangement committee, Mrs. Maria Young Dougall and her committee are to be congratulated on the successful fruition of their labors.

James H. Anderson.

A Jewish newspaper was started in Salt Lake City in November.

Wartime prohibition was made permanent by Congress in November, for the United States.

Methodist ministers in the United States are to have their salaries increased forty per cent, from Jan. 1, 1920.

Women in England are commencing to wear regular men's troucers in certain classes of manual labor.

Palestine was definitely assigned to the jurisdiction of Great Britain in November, Syria going to France and Arabia to the Arabs.

President Heber J. Grant left Salt Lake City on November 13, to conduct the dedication services of the Hawaiian temple on November 27.

Lady Astor, an American (Virginian) by birth, was elected to the British house of commons in the November election in Great Britain.

Mrs. Jean H. Norris, a woman attorney, was appointed city magistrate in New York in November, being the first woman to hold such a position there.

Sir Wm. Crookes, one of the world's eminent chemists made the declaration in November that science had demonstrated that "spirits actually have muscles and use them" on the material elements.

President Wilson has learned to write his signature with his left hand, the paralysis having affected his right hand.

Governor Coolidge, of Massachusetts, was re-elected on the "law and order" stand of Governor Coolidge in refusing to reinstate the Boston police strikers.

At Porterchester, N. Y., on November 16, an Episcopal church pastor publicly objected to women wearing short stockings and dresses and showing their bare knees on the public thoroughfares. There are others.

Dr. Cooper L. Redfield of Chicago, one of America's leading medical men, announces from a scientific and historical standpoint that "the woman who bears the most children before 45 lives the greatest number of years after 45 years of age."

A "Call to Arms" of the Federation of Russian Workers, or "reds," in America made public by the government on November 9, specifically declares a hatred of God, of religion, and of all government. The federation has adherents from many nationalities other than Russians.

In the U. S. Senate on November 11, Senators Henderson, Thomas, Ashurst, and Owens, joined in a glowing and merited tribute to the "Mormon" people, following a timely address by Senator Reed Smoot in defense of the people of Utah.

A "Christian Conference" at Pittsburg, Pa., on November 13, refused to listen to Wesley King, a non-"Mormon," and to James E. Talmage, of the council of apostles, who were sent by the Salt Lake City Commercial Club to correct erroneous statements about the people of Utah.

Germany is frequently reported in the newspaper to be in great turmoil, but authentic information is that these reports are unreliable, and that the German people have settled down to methodical work, to regain prosperity; they are suffering greatly from lack of food and clothing.

The universe has bounds and is practically a globulous system, is the announcement of recent scientific discovery as made by the Royal society and the Royal Astronomical society of Great Britain in November. By this it is shown that the sun's rays curve instead of following a straight line.

EDITORIAL

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Motto—Charity Never Faileth

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THE DISCIPLINE OF OPPOSITION IN THIS NEWEST YEAR OF 1920.

Life is checkered with discipline, strewn with raging battles of human will with human will, of human will with circumstances and with the forces of nature. It is the vital part of the divine plan, the pith, the marrow of human exis-tence. Nay, it is to be supposed that no conscious existence can obtain without the operation of opposition and of the consequent discipline. Some human wills may indeed refuse to accept the discipline or acknowledge the presence of law and of a divine ordering in their various experiences. No matter how opposition comes to us—and come it will, whether we are determined to grow upward, to work wisely, to serve nobly, or if we are simply weak and foolish—all the opposition and the discipline born of that opposition will strengthen us, develop us, and enrich life here and hereafter, if we accept it for what it is, and intelligently turn it to best account.

Everywhere we look we find discipline: the discipline of fear, of disappointment and loss, of failure, of criticism, of sickness and death, of work and severest of all, the tonic discipline of lack of appreciation. In childhood and youth every opposing force to our appetites and desires is bitterly resented and violently received. Little saveges as they are, children know no law but desire, no rights but their own. That their desires may infringe on other's rights, that the gratification of their

wants and appetites may bring pain and sickness to themselves or to others means nothing whatever to their undisciplined minds. Some grown people, either inordinately selfish, or spoiled by coddling and over-indulgence in youth, maintain this senseless and densely ignorant attitude toward life all their days.

We have opposition from every source, in every activity and through all life's manifestations; there must be, and is, opposition in politics; even in monarchies and under autocrats there is the constant play and inter-play of crossing wills and opposing purposes and plans. Republics can exist only on the basis of the constant friction between opposing factions. Were it not so, a republic would soon or late become an autocracy, and express the will and plans of but one man or one set of men.

There must be opposition in love. Novels are founded on the human triangle of one man and two women or two men and one woman. In the infancy of novel writing, as in the infancy of man and of men, the battles of life are fought with sticks and staves, knives and guns. In maturity the battle is between will and will, or between will and circumstances or the forces of nature. There are but three plots in the universe and these are founded on the battle of the human will with the opposing forces of love, of greed, or of ambition. The office of friendship is the discipline of wise encouragement and wise rebuke; as the Preacher puts it, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (Pr. 27:17.)

There is constant opposition in business life. Men must needs oppose one another. As the old phrase has it, "Competition is the life of trade." Today it is the batle of the business giants, pigmies are crushed to powder in the struggle, And when you shift the battle to the opposing forces of organized capital and organized labor you have a death grapple which threatens to destroy civilization in its throes.

In our homes this ceaseless struggle of wills goes on and on. Children oppose one another, parents oppose the children and, at times, oppose each other. The stronger will—too often the selfish and self-centered will—wins in this daily domestic struggle, and too often goodness and unselfishness submits for the sake of peace. That is always life's bitterest tragedy.

When we set up our wills against the divine will, as we do so often—and so often half-consciously—we must inevitably pay the price in health, in love, in business, in politics, in our homes and in our religion. Only, how may we always know that we are opposing law and the purpose of the Lord. Ah,

my friends, there are sign posts for us, if we will but study them, all along life's way.

All wills must bend here and give way there, for, after all, life is just one huge compromise; and we must always remember that the good of the whole is far more necessary than that of any one of its parts. That is the foundation of a republic. How much to bend, when to give way, that's our daily problem. If we can but face this vital fact of discipline, of the need of opposition, fairly and squarely, the half of our problem is solved. But we are like children, we want our way at once and without opposition. We are not willing to wait and to keep on struggling. We fly from discipline. Discouraged we through up our hands and let go of the iron rod. "Cowards," said Pres. Joseph F. Smith, to a group of troubled women who wished to resign from their positions because of bitter opposition: "Is that what you would do in general Church affairs, if things didn't go right? Apostatize because mistakes occur and men oppose a good measure? Stay right where you are and work to bring to pass what measures seem right and wise!" Hence, we must count upon opposition. It is the oxygen of human vitality. A man who had a great mission to perform the following day paced the floor all night sleepless and alert. When asked by his friend why he did not retire he replied, "I am afraid of the unseen wills working in the dark."

Then, opposition must come, and we must make the discipline thereof fruitful through our wisdom, our faith, and through an unselfish desire to serve God and our fellow men. Thus it will become a blessing, leaving in its wake peace and prosperity. Will we, then, not welcome our opposing forces in this pregnant, opening year of 1920, making them our servants and not our masters? This wonderful opening year, the centennial of that marvelous vision in the grove at Palmyra, when our beloved Prophet, Joseph Smith, received his glorious manifestation, the opening of the heavens and the revelation anew to the children of men that God is in his heavens and that Jesus is his Only Begotten Son. Will we not remember the long and terrible discipline of opposition which flooded the path of that prophet, and which was only surpassed by the cruel opposition known to the Savior of the world? From them we will draw our New Year's lesson, and will measure our opposition by the rod of iron, and by the Golden Rule. Thus we may face the rising of our New Year's day unafraid, prepared.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required)

First Week in February.

TEXT: "History of the Church," Vol. II, page 380; Vol. III, page 472; Vol. IV, page 231; Doc. and Cov. sec. 110: 13-16; 124: 26-48.

AIM: All descendants of Adam living and dead, shall hear the Gospel Message.

Salvation on the Other Side.

Modern scripture, found in our Church works and in the sermons of our leaders, abound wtih explicit counsel and commandments concerning the doctrine of salvation for the dead. Like all truth, this principle in its application to our everyday needs and requirements has undergone a natural process of evolutionary growth.

The principle itself, after being reevaled to the prophet, was gradually built up until the entire structure was presented by him, in his later ministry to the people in its beauty and glory.

The thought of hope beyond the grave, of regeneration and entrance into the kingdom of God by spirits who had once lived upon this earth and failed to reach that mark, was so stupendous that the prophet himself was carried away with the marvelous doctrine. Out of the forty three billion people who, it is estimated, have lived upon this earth, barely three billion of them have ever heard the name of Jesus Christ, and of that three billion, only a handful, just subsequent to the crucifixtion and since the restoration of the gospel in 1830—these few alone have known and accepted the gospel in its fulness. What then should become of the nearly three billion so called unconverted Christians as well as the other forty billion who never heard His name.

First came the vision of the prophet's brother at a meeting held in Kirtland Temple, January 21, 1836, just prior to its dedication. This vision will be found in volume II of the "History of the Church," page 380, and contains the following revelation: "All who have died without a knowledge of this

gospel who could have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

Next and even more significant was the vision given to the prophet and Oliver Cowdery shortly after the dedication of the temple, found in section 110: 13-16, in the Doctrine and Covenants. As there shown, Elijah, who has been expected by the Jews for three thousand years, and whose symbolic entrance is typified every passover night, in all Jewish households, by opening the door to admit his coming as the forerunner of Messiah, came to the Prophet Joseph Smith at the passover period, April 3, 1836, presenting to him the keys to turn the hearts of the fathers to the children and the children to their fathers, committing the keys of this dispensation into the hands of the great later day prophet.

The prophet's mind must have dwelt, at times, upon this glorious development, although mobbings and drivings from Kirtland to Missouri and then to Nauvoo absorbed his every waking hour. In an epistle to the twelve, written October 19, 1840, shortly after arriving in Nauvoo, as found in volume IV of the "History of the Church," page 231, the prophet has this to say:

"I presume the doctrine of 'baptism for the dead' has ere this reached your ears, and may have raised some inquiries in your minds respecting the same.

"Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the gospel of Christ in probably a more enlarged scale than some have imagined it. But as that performance of this rite is more particularly confined to this place, it will be not necessary to enter into particulars, at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it."

Meanwhile his mind dwelt upon the erection of a temple in which could be given not only the ordinance of washing of feet, such as was attended to in the Kirtland temple, but the higher blessings which can only be given in a temple built for that purpose. On January 19, 1841, the prophet received a revelation concerning the building of a temple in Nauvoo, (section 124 in the Doctrine and Covenants, verses 26 to 48), wherein the Lord says:

"For a baptismal font there is not upon the earth that they, my Saints, may be baptized for those who are dead. For this ordinance belongeth to my house, and cannot

be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

Following this announcement the Saints went eagerly forward to do the baptizing for the dead. Not yet complete in form, however, men were baptized for women and women for male relations. Nor was there any record kept of those earliest baptisms. Pres. Emmeline B. Wells was thus baptized. Later developments proved the incompleteness of this labor, as we shall see in subsequent lessons.

In an epistle, written December 13, 1841, in volume IV, page 472 of the "History of the Church," occurs the following:

"The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed speedily, we shall be rejected as a Church with our dead; for the Lord our God hath spoken it."

QUESTIONS.

1. What do you understand by the scriptures?
2. Who wrote scriptures in ancient times?
3. Who wrote them in modern times?
4. Describe the vision of the Prophet in which he saw his brother Alvin Smith. (Vol. 11, page 380, "History of the Church.")
5. Who is Elijah? What is the custom of the Jews concerning Elijah? (See April, 1919, No. of "R. S. Magazine," article on Jews.)
6. What prophet promised that he should come to turn the hearts of the children to the fathers?
7. Describe the vision of Joseph Smith and Oliver Cowdery, as given in the Doctrine and Covenants, sec. 110.
8. What are the keys of this dispensation?
9. In what way will the hearts of the children be turned to the fathers, and the hearts of the fathers to the children?
10. What is the necessity of building a temple?
11. What is a temple?
12. Why should this people be rejected if they fail to look after their dead?
13. What does the Prophet say about the ancient Jews' acquaintance with the principle?
14. How, and under what circumstances were the first baptisms for the dead performed? See Jensen's "Church Chronology" and Vol. IV of "History of the Church," page 454. Read description of baptismal font on Nauvoo, found on page 454.

LESSON II.

Work and Business

(Required)

Second Week in February.

LESSON III.

Book of Mormon

(Optional)

THE LAND OF JOSEPH.

Third Week in February.

TEXT: Genesis 49: 22-27; 12: 7-8; 15: 7-18; 26: 3-4; 28: 4; Deut. 33: 13-18; Genesis 48: 15-20; 48: 4.

Both the Book of Mormon and the Bible, King James' translation (as far as the latter book is translated correctly), are accepted by us as a people to be the word of God. Further, it is common teaching among us that the two records each testify to the divinity of the other. We take the Bible to mean just what it says and not what we would have it say or how we would have it say, and as the standard by which we may safely draw our conclusions when examining the testimony contained therein.

There were definite and explicit Bible predictions uttered in the days of the Patriarchs, and of Moses and the Prophets, to the effect that this continent should be occupied, at some subsequent time by a people from the Orient; designating who they should be and the object and reason for their coming. This people, the Bible clearly sets forth, are a line or remnant of Joseph of Egypt who should at some time change their inheritance from the land of Palestine to a country far removed from Canaan.

The Bible is insistent and positive in its declaration that such a people did actually leave Palestine about 590 years before the birth of the Savior and during the reign of Zedekiah, king of Judah, and that they would be under divine guidance. They should journey to a land which would exceed their present home in everything that should make a country desirable above all others.

Decisive and to the point concerning the foregoing is that part of the text recorded in Genesis 49: 22-27. Jacob (Israel), head of the twelve tribes, in his last blessing upon the twelve sons whose children were destined to play such an

important part in the history of mankind, made clear the following facts in his blessing upon the head of Joseph:

1. That the posterity of Joseph, at some future period of time, would change their habitation.

2. That the country which would be their inheritance would be far greater in extent, and exceed in desirableness any country then known to them.

3. That the history of the branches (posterity) that "should run over the wall," should be greater by virtue of the promises, being greater than the history of Jacob's progenitors, Abraham and Isaac; for, says Jacob, "the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills." (It is a curious fact that when George Washington opened the Bible to take his first oath of office, his hand rested exactly on this blessing of Joseph).

4. The blessings of Jacob's progenitors, entitled Abraham and Isaac to the country east and south of the great sea (Mediterranean) from the river of Egypt to the great river, the river of Euphrates, including the entire land of Canaan. This fact is clearly established by the following references: Genesis 12: 7-8; 26: 3-4; 28: 4; and 48: 4.

5. The possession of Joseph's posterity as forecasted by the prophetic blessing, were designated as a land far removed from the land occupied by Jacob's progenitors, even "unto the utmost bounds of the everlasting hills."

In connection with the foregoing, listen to the words of Moses, Israel's great lawgiver and man of God as he blessed the children of Israel before his death, recorded in Deut. 33: 13-18: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, upon the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Associating the foregoing with Genesis 48:15-20, wherein promises made in a blessing upon Ephraim and Manasseh who were the sons of Joseph (but adopted by Jacob and given their places as leaders among the twelve tribes), the character and

location of Joseph's land is made more definite. The land is to be situated "in the midst of the earth." Bearing in mind that the patriarch who pronounced the blessing, stood in the land bordering on the Mediterranean sea, we can safely conclude that "in the midst of the earth" could not reasonably locate the promised country on the eastern continent.

Another significant fact in the blessing is that wherever the land should prove to be, a "multitude of nations" will be found, and will be the decendants of Joseph of Egypt. There is no disagreement among the foremost students of prehistoric America that the American continent, with its many tribes of Indians, is also properly called a land inhabited by a "multitude of nations."

ASSIGNMENT LESSON II.

Text: Same as contained in the lesson.
Subject: The Land of Joseph.
Aim or Central Truth: Through his prophets God gives us glimpses of his unfolding purposes, and our faith is enriched to the extent that we seek to know them adequately.

1. Analyzing the text as contained in Deut. 33: 13-18, what characteristics must attach to Joseph's land?

2. If the land, as Moses sees it, must be a land of great diversities of soil, climate and temperature, what would your inference be as to its size and location?

3. Aside from the American continent, has there ever been a land from the time the prophetic blessing was uttered until the present time, which has been particularly blessed "for the good will of him that dwelt in the bush?" Be able to support your conclusions by clear and distinct statements.

4. Somewhere in the text you will find evidence that Ephraim and Manasseh were practically adopted by Jacob and given equal place among the tribes. Be able to give this evidence.

Literature

(Optional)

Alfred Tennyson and the Abolition of War.

Perhaps more than any other English poet Alfred Tennyson has looked forward to a time when war shall be no more.

In the presentation of this lesson we shall first ask that you note the beautiful poem, "Morte d'Arthur," a poem having a French name, which translated means, "The Death of Arthur."

The legend in relation to king Arthur is that he left the

earth in a mysterious or mythical way, and in the same way he will in due time return.

Near the close of the poem we have one who, in dream, supposes that Arthur has come back, and he hears the people shout "Arthur has come again, * * * with all good things, and war shall be no more."

In an earlier passage in the poem we find these lines, "The old order changeth, yielding place to new, and God fulfills himself in many ways. Lest one good custom should corrupt the world.'"

The first Locksley Hall goes further than to look to a time when war shall be no more, it looks forward to a time when the disputes of nations shall be settled in a World Parliament.

Few lines of Tennyson are as the lines beginning:

"For I dipt into the future, far as human eye could see,
Saw the Vision of the World, and all the wonder that would be:
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
For along the world-wide whisper of the South-wind rushing warm,
With the standards of the people plunging through the thunder-storm.
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliaments of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law"

When the war broke out and the areoplane was employed for war purposes, the memory of the British people naturally reverted to 1911 when an article appeared in a British magazine, from the pen of the well known English novelist, H. G. Wells, stating that in the event of another war the areoplane would undoubtedly play a very important part.

As early as 1842, the poet Tennyson had such a conception which he has embodied in immortal verse. In perhaps the most exquisite New Year's poem that ever English author breathed, we have these lines looking forward to the time when war shall be no more. And we, who know that the gospel of Christ will bring peace to the nations are uplifited by the poetic vision therein contained.

In as much as this lesson will come as the New Year lesson, and in as much as section 106 of "In Memoriam" is so prophetic of much that is occurring at this very hour, we shall include the entire section:

"Ring out wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out wild bells and let him die.
Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.
Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.
Ring out the slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life
With sweeter manners, purer laws.
Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

QUESTIONS.

All students should read "Morte d'Arthur."

1. Have some one in the class tell the story of the "Morte d'Arthur."
2. What does it mean when we translate it from the French?
3. What do we mean by a legendary king?
4. Have someone read the passage on prayer, found in "Morte d'Arthur," to the class.

5. Do you believe that more things are wrought by prayer than the world dreams of, if so, why?

6. Give an example from recent events in the world's history, "that the old order changeth giving place to new."

7. Find three stanzas in the first "Locksley Hall," indicating that the aeroplane would some day play its part in air battle.

8. How many years earlier than the H. G. Wells magazine article on aeroplanes in war did the first Locksley Hall appear?

9. Have a few stanzas read from "Locksley Hall," and a few from "In Memoriam," to the class. Note the difference in the rythm. The music.

10. Do you think it requires literary talent to write poems with such wonderful musical effect?

11. Find a stanza in "In Memoriam" that you think touches the labor problem.

LESSON IV.

Social Service

Fourth Week in February

HEALTH.

(Malnutrition.)

Meaning of the Term.

The term, malnutrition, means simply bad, or wrong nutrition; and is usually applied to a condition of health resulting from a diet consisting either of wrong kinds of foods, or of insufficient quantities of right kinds of foods. It exists, of course, in various degrees, and is often detectable only by nutritional experts.

How the Condition is Detected.

In very young children, or infants, one of the first signs of malnutrition is fretfulness, earning for the child the epithet, "cross baby." Physicians agree that babies have naturally good dispositions, and the fretful baby is not a well baby. In a surprisingly large number of cases the trouble is merely lack of nourishing food in a quantity sufficient to keep the child feeling comfortable. Another early symptom is a "standing still," or an arrested development in weight, followed by actual loss in weight. The skin becomes pale or "pasty" looking, the eyes lustreless, the hair dry and harsh to the touch. The child has low vitality, and falls an easy prey to diseases, especially those diseases common among children: measles, whooping cough, etc. If the condition is

not corrected it results in a "stunted" body and slow brain development often in deformity and actual disease.

In old children the symptoms are similar to those already outlined. Underweight for any particular age is the surest indicator and is considered by many physicians to be sufficient indication of malnutrition. Paleness, or an otherwise bad complexion; flabby, under-developed muscles; physical and mental sluggishness; uncertain temper;—all point to a faulty nutrition.

How the Condition is Brought About.

In the case of the breast-fed child the condition of under-nourishment is caused by the mother's milk being either insufficient in quantity, or lacking in one or more of the elements necessary to normal growth. In many instances inquiring mothers have been astonished to find, even with the superficial examination they themselves could make, that their babies' food was wholly inadequate to sustain life long, to say nothing of producing growth.

With the artificially fed child the trouble is often caused by giving the baby foods entirely beyond its power to handle. The child's digestive tract develops slowly as does the rest of its body, and it is just as absurd to give it food suitable only for older children and adults as it would be to try to fit their clothing to its little body, and far more dangerous to health. Often, too, the trouble results from an exclusive diet of some one prepared food. Analysis as well as experience in use of such foods prove them inadequate to the average child's needs.

In older children malnutrition is brought about by practically the same causes; to repeat for the purpose of emphasis, insufficient quantities of the right kinds of food, such as eggs, cereals, and milk; or the wrong kinds of food, such as too much sweet, highly seasoned foods, and too much meat. Under the latter head we may include foods, which in themselves are difficult of digestion, such as green corn for small children, uncooked bananas, nuts, unless well masticated; a diet of foods lacking in necessary food elements, such as an entire diet of starchy foods, or a diet not including vegetables and fruit; or one consisting of one or two kinds of food only, such as sweets and deserts, and leaving out wholesome foods; and those which have been made indigestible by poor cooking, particularly greasy foods and over-cooked meat and eggs. Bad eating habits such as irregularity of meals, omiting breakfast, eating between meals, incomplete mastication—in short, anything interferring with normal digestion and assimilation of food will contribute to conditions of bad nourishment. It is quite proper to include here the keeping of late hours, with

resulting loss of sleep and rest; since it is a well known fact that digestion is seriously affected by low body tone.

Forms of Malnutrition.

It will be understood, of course, that the term malnutrition, is not of absolutely fixed meaning as various degrees of wrong nourishment are recognized, ranging from small abnormalities to actual disease such as marasmus, rachitis, scorbutus, etc. In making physical examination of school children in New York City there has been adopted a system of grading on the basis of condition of nourishment. By this system children are divided roughly into four grades; the first including those considered very well nurished; the second, those considered fair or normal; the third, those requiring nutritional supervision; the fourth, those requiring medical attention. The first and second grades require no special attention, but every effort is being made to bring grade three up to normal, and grade four as near to normal as may be possible.

In Utah communities the commonest form of malnutrition falls in grade three—the form which may be remedied by careful supervision; however, anemia, one of the nutritional diseases, is by no means unknown. In the cities of the east, particularly in the foreign quarters such diseases as marasmus, rachitis and scorbutus are very common.

Distribution.

Naturally, one associates the idea of malnutrition with the child whose parents are unable to procure for it enough wholesome food, but ignorance and indifference are as great enemies to right nutrition as is poverty, and perhaps harder to vanquish, so we find various degrees of malnutrition existing among all classes of children. Any child whose diet is not intelligently supervised is in grave danger of becoming a victim of bad nourishment. A short time ago a professor in one of our large universities found his fourteen-year-old son falling behind in his school work; listless, indolent, and irritable around home. An expert was called in; the diagnosis, malnutrition, was a distinct shock to the parents whose table was always set with plenty of wholesome food. Doubtless the mother was one of those foolishly fond parents who says, "I won't make my children eat what they don't like," disregarding the fact that one's likes and dislikes are often the result of wrong training from the beginning or of entire lack of the right kind of supervision, and may have no relation whatever to what the body actually needs.

It is variously estimated by reputable physicians that from 10 per cent to 25 per cent of the children of the United States suffer from some form of malnutrition.

Cure.

Unfortunately not all cases are completely curable; as, for example, those resulting in bone deformities which are more or less permanent; but most of those coming in grade three in New York's system of grading can be successfully treated. Naturally the first step is a careful survey of the child's method of living—diet, habits of eating, sleeping, resting, etc., in order to find the underlying causes of the condition. Medical help, and perhaps the assistance of an expert dietician may be necessary for this part of the work, but the intelligent, ambitious mother can do most if not all of the work of regeneration. If she is without knowledge of the right methods in the beginning there is no reason for her long remaining so. To those removed from the larger centers there is available a great store of printed information, not the least important of which is contained in government bulletins, which are referred to in this magazine.

QUESTIONS.

1. What does the term "malnutrition" mean to you?
2. By what signs would you recognize a poorly nourished baby? A school boy or girl suffering from malnutrition?
3. Mention some common causes of under-nourishment among babies.
4. Who, in your opinion, is most to blame for malnutrition among children? Justify your opinion.
5. A mother boasts that her wide-awake baby never goes to bed until the family does even if it is midnight. What do you think of the situation? What will be the probable effect on the child?
6. Discuss New York City's system of grading children on the basis of nutritional condition.
7. What forms of malnutrition have you come in contact with?
8. In what types of homes would you expect to find under-nourished children?
9. What proportion of children in the United States are estimated to be suffering from faulty nutrition?
10. How does this estimate agree with your observation in your own community?
11. Discuss the preliminary steps in the treatment of ordinary malnutrition.
12. What agencies in your community can train mothers to cope with problems of nutrition?
13. How can you obtain government publications on food subjects?

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